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Retreats in Retrospect

Thomas Dubay, S.M.

IN SIX RECENT issues of this REVIEW¹ seven hundred sisters told with considerable detail what they think about the problem of more fruitful retreats for religious. This temperately told tale was no trite tally, for the sisters expounded their positions with logic and insight. Yet all the same, we still lack an adequate analysis and evaluation of their views, without which, of course, the study remains truncated. But even more important, we also lack solutions to many of the problems they raised.

This present article aims at contributing a mite toward the filling of both needs.² I shall not, however, attempt to discuss every problem unearthed by the study, but those only whose solution is most significant and pressing. These latter we will review in the order in which they occurred in the original articles.

Source of Retreat Masters

Where ought religious communities to get their retreat masters? From religious communities, manifestly. But which? Ought retreats to be given by priests from the same order each year or by priests from different orders? Most of the sisters queried favored the latter choice. As I went through the sisters' stated preferences regarding the sources of retreat masters, the overall impression I received was one of dissatisfaction with a current tendency to rigid uniformity. This dissatisfaction, while not universal, was especially noticeable in those congregations which are not attached to any order of men but nonetheless receive retreat masters from one order alone. Only 11.3% of the sisters belonging to these communities positively liked their custom, 73% positively disliked it, and 15.7% were indifferent.

¹ REVIEW FOR RELIGIOUS, January through November, 1956.

² The reader will note that much of our discussion is pertinent to the retreats of all religious, men and women alike.

Even among sisters attached to a religious order of men, 18.75% desired retreat masters from other orders at least occasionally, while another 18.75% were indifferent to the source of priests. The remainder preferred all priests to come from their own order. We may conclude that among religious women unattached to any order of men the vast majority prefer their retreat masters to come from different congregations each year. Among sisters affiliated with an order of men a notable minority like an "outsider" at least occasionally. With these opinions I must register a hearty agreement.

But before delving into the realm of reasons I would like to clarify the position here taken. I do not hold that a change of order each year is necessarily desirable, even for religious attached to no order of men. So frequent a change may be helpful, or it may not be. If one order consistently furnishes more skilled or more holy priests, there is no reason in the wide world why that order should not be tapped more often than others.

Secondly, for sisters attached to a religious order of men I think that the usual retreat master should be a priest from their own order: a Dominican for Dominicans, a Trinitarian for Trinitarians, and so on. A majority of sisters in these groups desire this arrangement, and their desire should be respected insofar as it is compatible with the preferences of the minority. The formers' reasoning is valid: they feel that their own priests better understand their spirit and way of life and hence can direct them more effectively. Since this is ordinarily true, the usual retreat for such religious ought to be given by a priest belonging to their own order. However, since a sizeable number of these same religious women desire at least an occasional change, I think that an outside priest should be invited every few years. Reasonable wishes even of minorities should be respected, and this wish is reasonable.

Now why is it desirable for retreat masters to be chosen from a number of different orders of men? First of all, the

supply of really top-flight retreat masters in any religious congregation is limited. This observation bespeaks defect in no order, since it simply reflects the fact that human abilities are distributed according to a normal curve. To my knowledge no order is bursting at the seams with men highly gifted with the specialized talents needed for successful retreat work. If a community chooses its retreat masters exclusively from one order of men, and especially from one province of that order, it may in time exhaust the supply of the best. A partial solution to this difficulty is the return of the good retreat master. When such can be arranged, and when the priest has another set of meditations and conferences available, there seems to be no reason why he should not be invited for a second or third retreat. After all, a priest of proven ability is a far more secure risk than an unknown quantity.

A second reason beckoning variety—and to my mind, a much more potent one than the first—is the danger of insularity. If we religious, men and women alike, are perfectly frank with ourselves, we will have to admit that we too often tend to horizon our outlook to our house, our province, our congregation. We may not intend it, but we do incline that way. We tend to insularity in our works, our "devotions," our interests, our spirit. In something of this context Thomas Merton refers to "the tyranny of restricted human systems and 'schools of spirituality' that might tend to narrow us down to a particular esoteric outlook and leave us something less than Catholic."³ No one order of men or women has a monopoly on helpful approaches to the love of God.

We have a special love for our own society. Fine, we should. But we should also be interested in the works, the interests, the devotions, and the spirits of other orders and be more than ready to grant that in all likelihood they are just as worthy as our own. The Catholic Church is catholic, and we

³ *Bread in the Wilderness* (New York: New Direction, 1953), p. 41.

religious are first Catholic and then religious. Would it not, therefore, be healthy for all of us to listen to a retreat master from another order once in a while? Would we not stand to profit from another viewpoint? Not another truth, mind you, but another viewpoint on the same truth. Could not an "outsider's" look at our own spirit perhaps cast valuable light on our own appreciation of it? I, for one, think so. So also does a sister who observed to me that "we had one Dominican retreat master who was as Franciscan as any Franciscan we've had." Said another: "Personally, I am not a Franciscan, but St. Francis's detachment, joy, and poverty have helped me tremendously, which led me to do much reading in Franciscan spirituality."

Our final reason supporting a variety of retreat masters is the danger of monotony stemming from a sameness of approach. This objection is real for it was mentioned over and over again in the sisters' comments. Some orders of men have a set retreat methodology, and usually it is an effective one. And yet for all that, a year-in, year-out repetition of the same routine of subject and technique can be tiresome. We must agree that it is neither pleasant nor overly profitable to hear the same meditation subjects discussed year after year, and all the more so when they are treated in much the same manner and according to a prefashioned approach. On this score we might remember that God Himself in writing His Book chose to use a large number of different men with widely diverse backgrounds, techniques, and literary styles. He knows that men need variety . . . and He gave it to them. Among religious some like a sameness of approach, but most do not. Those who do not seem entitled to an occasional change.

But we must not be too rabid in our desire for variety. There are difficulties attached to it. Obtaining capable priests year after year from different religious communities is without doubt a somewhat uncertain and perhaps unpleasant preoccupation for the higher superior. It is much easier to have a standing agreement with some one order of men for the simple reason

that uncertainty and negotiation are done away with. Then, too, it seems safe to suppose that most sister superiors have relatively few contacts with the higher superiors of orders of men. They may not, as a consequence, know exactly where to turn for competent retreat masters.

What can be done? Two possible solutions occur at the moment, and there are doubtlessly others. The first bespeaks a widespread effort. Some national organization of religious women (or men, as the case may be) could act through a specially appointed committee as a coordinating agency for the exchange of retreat information. Superiors could forward to the committee the names of priests whom they have found through experience especially competent in retreat work. They could receive in return names of others whom they (the superiors) could contact for future engagements.

The second possibility envisions the same type of cooperation on a limited, inter- or intra-community basis. Several communities could appoint individual religious to exchange and relay pertinent information among themselves. Or within one community (and especially one of the larger variety) sisters could be asked to forward to the provincial superior names of priests whom they have found skilled in the giving of conferences or retreats to religious.

Both of these suggested solutions would really be talent hunts. Their success would depend largely on the willingness of the superiors of religious men to appoint retreat masters according to the expressed desire of other communities and also on the willingness of certain priests to be "worked over and over" in a rather taxing occupation. Experience seems to indicate that in many if not in most cases these religious men show that willingness and would be happy to cooperate insofar as possible in some such plan. If a program of this kind could be worked out, the bother and uncertainty so often bound up with obtaining priests from different orders would quite probably be lessened if

not entirely eliminated. There can be no doubt whatsoever that we in the United States possess within our land hundreds of earnest and skilled retreat masters, actual and potential. It is up to us to exercise ingenuity and initiative in finding and using them.

Familiarity with Constitutions

Unmistakable is the word to describe the preponderant number of sisters that desire their retreat masters to be well acquainted with the constitutions under which they live. Of 701 religious, 616 (89%) expressed themselves positively on this question, while only five (.7%) registered a negative opinion. The others were indifferent. The majority view is to my mind soundly based, and that for the following reasons.

1. From a negative point of view an acquaintance with a community's constitutions forestalls blundering statements in conferences and meditations. Such are, for example, advising the sisters how to spend time "in their rooms" when they have no rooms; or speaking of vacations home when they have no vacations home; or, finally, making suggestions on how to say the Office when they do not say it.

2. Even more troublesome is advice that contradicts or seems to contradict provisions contained in the constitutions. Young religious may be upset or confused, while the older are probably annoyed. Neither reaction contributes to a successful retreat.

3. On the positive side we can find pertinent to our problem the venerable scholastic adage that "whatever is received is received according to the condition of the receiver." Whatever the retreat master has to say to his "receivers" will surely be modified and conditioned by the mental set of those receivers. Part of that set is formed by their rule of life; and so, if he wants to know how they are going to understand his observations on the religious life, he should try to acquire some of their conditioning by a reading of their rule.

4. A priest will be much more practical (and interesting) in his meditation exposés and conferences if he can occasionally choose for the illustration of his principles items selected from a community's own blueprint for life. As I pound the typewriter before me, the thought passes through my mind of the times my own ignorance of a congregation's constitutions has wasted valuable conference time and rendered application less effectual. More than once has the awkward expression passed my lips: "I do not know whether you . . . , but if you do, you may find it helpful to. . . ." Hardly a smooth attempt to be practical.

5. Reading the constitutions enables the retreat master to grasp this congregation's spirit—not that of his order, nor that of a third or a fourth.

6. The work of the confessional can be done more effectively, more surely. Questions are understood and more correctly answered. A sister is scarcely helped in her query about a possible infraction of poverty if her confessor knows nothing about her congregation's interpretation and practice of that vow.

7. An easy familiarity with a community's own way of life as expressed in its constitutions is bound to generate a receptive note in the retreatants. Their confidence in the master is heightened—understandably. Sisters typically love their rule of life and are appreciative of the priest who will trouble himself to read it for his own benefit.

So much for reasons. A few cautions seem in order. The retreat master must exercise a bit of circumspection in his use of another community's constitutions. His references must be respectful. Obviously out of place is any criticism of rule or custom, whether that criticism is patent or merely implied. This has been done and it is heartily resented. And rightly. Constitutions have been approved by ecclesiastical authority far greater than any an individual priest can rustle up. His criticism, therefore, carries little weight. It further labors under the burden of bad taste.

The retreat master, secondly, should be reasonably sure of the interpretation he attaches to a principle or regulation. To obtain this reasonable degree of certitude one aid is the application of the ordinary norms of hermeneutics. Such would be the consideration of the entire context: paragraph, chapter, whole work; the explanation of the obscure by the clear; the directive help of custom. Perhaps the safest guarantee of correct interpretation, however, is the help of a superior of the retreatants. She might favor the priest with some hints on points she thinks need stressing. She might also offer interpretations that alter the *prima facie* meaning of regulations contained in the constitutions. Since custom is the best interpreter of the law and the retreat master may not know of modifying customs, both he and the sisters will be decidedly aided by observations of this type.

Our third caution is a mere reminder that constitutions ought not to be worked to death by overdoing references to them. No usable directive covering all cases can be given. Good taste and common sense must be the guiding norms.

The protocol of getting a copy of the constitutions into the hands of a retreat master ought not to be difficult. It would seem best for the provincial superior of the retreatants to offer a copy to the priest about six months in advance. I stress the word, offer, for the reason that a priest does not especially care to ask for a copy of the constitutions. He fears that the superior might be unwilling or that she may think him curious (I doubt that he is). In any event her taking the initiative makes the whole matter more simple.

Conference and Meditation Approaches

What kind of approach do sisters like best? Intellectual? Emotional? Mixed? Difficult questions, these . . . questions that admit of no facile answer. And further, do the likes of the sisters necessarily coincide with what is objectively best? It is possible that a religious keenly enjoy an emotionally toned meditation exposé and actually derive little lasting benefit from

it. But as far as preferences go, we may recall that among the surveyed sisters—

1. Almost none (.6%) want emphasis placed on the emotions alone.

2. Slightly more than half (50.5%) desire some stress on the use of emotions by the retreat master.

3. Slightly less than half (49.5%) want no stress on the emotional approach.

4. A vast majority (93.1%) seek emphasis placed on solid intellectual content, whatever other techniques be mixed in.⁴

5. A lesser majority (78.4%) want Sacred Scripture to have a prominent place.

6. In order of preference the intellectual approach outdistances the others; the frequent use of Sacred Scripture ranks second, and a stress on the emotions third.

The retreat master is evidently in the position of a cook seasoning soup destined for a hundred palates. But the cook enjoys an advantage in that he can season moderately and depend on the saltcellars to supplement his efforts. The retreat master, however, can lean on no stylecellar to alter the fare he presents. And yet spiritual palates vary as widely as do material.

The situation, nonetheless, is not hopeless. I am strongly inclined to think that while the sisters' differences in preference are real, they are not as deep as they first appear. For one thing, you will note that the whole problem is one of emphasis . . . and emphasis is a relative thing, a thing that has many meanings and many degrees. Then, too, desire for stress on one approach does not thereby exclude other approaches. It indicates merely a wish that this one be given a prominent place. Emphases are not mutually exclusive. All things considered, I submit that the interests of most retreatants will best be served

⁴In our original article we erred slightly (by 1.8%) on this point. This error was due to faulty grouping. For the present conclusion we should have combined groups 2, 4, 6, and 7 of the questionnaire items instead of 2, 4, 5, and 7. See REVIEW FOR RELIGIOUS, March, 1956, p. 91.

and the preferences of the majority properly honored by an approach bearing the following characteristics, negative and positive.

1. Flowery language, sentimental and exaggerated oratorical devices (e.g., whispering, unusual exclamations—alas! oh!) are anathema. Earlier ages may have felt differently; but realistic, twentieth-century American religious give evidence of little patience with the stage-pulpit mixture. We typically resent any obvious, artificial attempt of a retreat master to play upon our emotions. Quite another matter, of course, is the sincerely felt but restrained emotion of a priest who is deeply penetrated with his message. I do not think that the sisters who expressed themselves so emphatically against emotionalism wish a retreat master to be stoical. They, after all, are human and so is he. Rather I think they merely wished to exclude an emphasis on the emotional approach and any semblance of artificiality. The priest who knows himself to be inclined to manifest his feelings too freely—even sincerely experienced feelings—will do well to exercise a moderating restraint over them.

2. While most religious harbor a strong dislike for flowery language, they do seem to appreciate a well-spoken sentence, English that is clear, correct, and intelligent. We do not need to labor the point that there is a vast difference between overdone verbiage and a first-class command of language.

3. Absolutely essential in the minds of a vast majority of sisters is a sound intellectual current running through meditation exposés and conferences. With this preference I am in complete agreement. I do not mean to imply, however, that meditations and conferences are to be periods of intense intellectual gymnastics. But they should serve as channels for the conveyance of solid doctrine on an intellectual level transcending the catechism. In a meditation on the Blessed Trinity, for example, I can see no reason for refusing to touch upon the intellectual generation of the Word and the spiration of the Holy Spirit. These truths, if we work over them, can be put simply

and explained clearly. Coordinated with the divine indwelling they can be invaluable spurs toward sanctity. So, too, can abbreviated theological analyses of the beatific vision, devotion to the Sacred Heart, and the mediation of Mary. Repetition is the soul of monotony . . . and so is triteness. If a retreat master seldom offers new insights, rarely teaches what has not been heard ten or twenty times already, scarcely ever delves more deeply into God's revelation, he is likely to leave little mark on his hearers. Sisters are people—they like to listen when they learn.

4. The retreat master must at all times keep his presentation simple. While he does well to develop some of the finer points of theology, he must keep his vocabulary and phraseology tuned to a non-theologically prepared audience. Profundity of thought and simplicity of presentation can go nicely together. Most sisters are intellectually capable of understanding theological concepts, but nonetheless many of them lack the technical training needed to grasp these concepts if they are offered in fancy terminology. In his outlook on conference-giving to religious, the priest must be careful not to confuse a lack of knowledge with a lack of intelligence. Some sisters may not have too much of the former in matters theological, but most are well equipped with the latter.

5. Attractive, apt analogies and illustrations are indispensable helps because they sustain interest and pave the way to clear explanation. One need only study the master teacher, Christ, to see how effective a concrete, well-illustrated approach can be. Instead of discoursing abstractedly about a psychology of pride, Jesus hammered home His teaching by talking about places at a banquet table, a boasting Pharisee, and a small child. Instead of extolling in the abstract the good-example angle of the religious life, a retreat master can nail down his point by concretizing it: "Every time you leave the door of this convent you give the world a wordless sermon, a sermon it needs badly, a sermon on the beauty of voluntary poverty, chastity, and obedience." Or rather than a mere theoretical disquisition on

generosity, why not follow up the theory with a few concrete ideas about being available for extra jobs around the convent: substitution for a sick sister, extra duty in the hospital or classroom, acting as a companion (a happy one). Theory is fine, but apt illustration is even better.

6. It seems to me that an abundant—but not overdone—use of Sacred Scripture should usually find its way into the retreat meditation and conference. The word of God Himself has an efficacy with souls unshared by the most clever words we humans can concoct. One sister remarked in this connection that “it is only too late that one finds the beauty and worthwhile passages in Holy Scripture. Personally, I have found myself living in close union with God by just one passage studied in the New Testament at meditation or spiritual reading.” The retreat master, therefore, in gathering together material for his conferences ought to search the sacred pages (with the help of a concordance) for apt scriptural support. Well-chosen texts will enlighten the minds and move the wills of his listeners far more effectively than his own words ever will.

Theology in Retreats

If ever a universal statement is dangerous, it is when discussing the problem of theology in retreats for religious. So varied are the talents, tastes, and training of typical groups of retreatants, that a priest's efforts to trim his treatment of theology to suit the preferences of all are almost predoomed to failure. And yet, while we may not be able to meet the needs of each and every religious, I think we can tailor our approach to care for the great majority.

First of all, I think it is safe to say that very few sisters and brothers have more than a handshaking acquaintance with theology . . . real theology. I know full well that many have taken the mushrooming colleges courses in “theology,” whether in their own juniorates or in regularly constituted colleges; but for the most part these are merely college religion courses

labeled theology. In any event, we can agree that few brothers or sisters have taken the theology that priests have taken. The retreat master may not forget, therefore, that in his planning he ought not to assume technical knowledge or training in the sacred science. Positively, he should assume that there are many theological concepts with which the retreatants are not acquainted and about which they will be delighted to hear. These two facts suggest a pair of norms which may guide masters in their approach to theology.

First, any theological concept that is introduced into conference or meditation must be presented simply if it is to reach the majority. This caution can hardly be overemphasized. A technical, highly abstract, sparsely illustrated presentation is so much wasted time . . . and sometimes patience. A priest who uses unexplained theological or philosophical terms (e.g., hypostatic union, satisfactory value, timorous conscience, formal object, eschatological emphasis) may impress his hearers with the profundity of theology, but he is hardly going to lead them to a greater love of God.

Yet (and this is our second norm) this does not mean that retreat masters should not present profound truths. They certainly should. God gave us the whole of His revelation for a purpose: the sanctification of souls. If a priest neglects to teach those truths when they can in some way be grasped, he is neglecting a powerful, God-given means divinely aimed at the sanctification of souls.

There is a tremendous difference between presenting theology in retreats and presenting theology technically. One sister brought this point out beautifully. She observed that a retreat master:

should give sisters exactly the same substantial content as he would give to other priests. He need have no fear that they will not be able to understand and live what he himself understands and lives. He should deliver his message, however, without scholarly verbiage, Latinisms, and all the other trappings which serve to impress rather than to clarify. Through no fault of their own, sisters

do not have the information to cope with this. It is a great mistake, however—and sad to say a common one—to confound a sister's lack of technical theological learning with a lack of intelligence. It is the priest's task to make the technical comprehensible to the non-theologian. This of course demands much more understanding than does a presentation in the language of the manuals. Most retreat masters present a very thin gruel by comparison with what they could give if they had greater respect for the potentialities of the sisters.

And there are further reasons for introducing simplified theological concepts into retreats. To my mind triteness of subject matter (and triteness of expression, too) is candidate number one for the title of *bête noire* among the defects of contemporary preaching. We tend to repeat meditation subjects and meditation ideas so unendingly that often little of enduring value is left with the retreatant. If, on the contrary, we delve into the riches of divine revelation and teach the retreatants some of the many things they do not know about God and His loveliness, we can hardly fail to leave a beneficial and lasting mark.

Sound theology in a retreat offers the further benefit of furnishing solid bases for a fervent spiritual life. It is perfectly true that learning is not an essential ingredient in the make-up of saintliness; but, all else being equal, it is undeniably a powerful aid. The reason for this is nothing more nor less than the age old scholastic axiom: nothing is willed unless it is first known. If we want our religious to live sensible, solid, and saintly lives, we must do our part by furnishing them with lucid explanations of pertinent sections from moral, dogmatic, scriptural, ascetical, and mystical theology. To offer less is to shortchange.

Fine. I suppose we are agreed that simplified but new theological concepts have a place in retreats for religious. But how is the individual retreat master going to know (1) what will be "new" concepts for a particular group of religious and (2) whether his treatment of those concepts can be honored by the adjective simplified?

A partial answer to the first problem can be worked out by a close cooperation between the retreat master and the provincial

superior of the retreatants. The latter could volunteer information on the background of the sisters with particular emphasis on their previous education and present work. If she can indicate with some precision to what extent the sisters have been instructed in sacred doctrine, all the better.

The retreat master needs help in answering the second question also, but this time it must issue from the retreatants themselves. A teacher can hardly know of himself whether or not his classroom presentation is clear and simple. He must hear from his pupils in some way or other, whether by examination or oral comment. A retreat master hears nothing from the former and little from the latter. If he is brave enough, he might invite written comment. Toward the close of the exercises he could pass out a one-page opinionnaire asking for a frank evaluation of his exposition. If he does this, he should make it perfectly clear that he is not looking for an oblique pat on the back but for a statement of unadorned fact.

Private Interview with the Retreat Master

We approach now a question on which there is sharp disagreement between two large groups of American sisters. That question is whether or not sisters making a retreat should be allowed to approach the retreat master for a discussion of spiritual problems outside of the confessional. You will note that the question is not whether all sisters should see the priest in this capacity, but whether they may see him if they wish. Our survey indicated that a majority of religious women favor the availability of a private conference, although a strong minority look askance at it. The study suggested also that religious communities themselves vary in their official views. Some allow the private interview; others do not.

To my mind the opinion favoring the availability of the private conference is the better. But before I set down reasons, a word of caution. No religious should be in any way forced or persuaded to seek a conference. Some sisters find the help

available in the confessional adequate for their needs. Others would be embarrassed and at a loss to explain their problems in a private interview. We must remember that most sisters, unlike both religious and diocesan seminarians, are not accustomed to speak of their spiritual life with a priest sitting face-to-face before them. Perfect and complete freedom, therefore, should surround this whole matter.

Some religious, however, not only desire a private interview, but clearly need one. Any experienced spiritual director knows well enough that there are problems involved in the fervent living of the religious life far too complicated to be solved in the time ordinarily available in the confessional. As one sister put it, "there are some matters one simply can't get straight in the confessional." General conferences do not help here precisely because they are general. We are not trying to form "religious in general" but particular religious, and for that individualized attention is indispensable. Said one sister: "Sometimes the conferences would never have cleared up my difficulties, but a private conference where I can ask questions did."

Aside even from strictly spiritual problems of an ascetical nature, a religious may want to discuss a moral or vocational difficulty. Again, as any director knows, these problems are often such that they cannot be solved by a few paternal (and sometimes trite) words in the confessional. They need a full hearing followed by mature thought and discussion. Then, too, few sisters during the course of the year enjoy the opportunity of receiving an adequate hearing on their spiritual needs and aspirations. Why not give that opportunity to them at retreat time? A denial of it could have unfortunate consequences. One superior has observed that "if a religious doesn't feel she has that freedom [of a private conference at retreat time], she will look for other means to solve her problems, or just drop them and give up. . . ." Failures in the religious life are not always due wholly to the unfortunate religious.

The fact that many sisters do so well in their spiritual lives without systematic and thorough spiritual direction is hardly an argument against its value. In all likelihood they would advance in God's love even more rapidly if they were given regular direction as the major seminarian, for example, is given it.

The objections brought against the private interview do not seem entirely valid. They are, for the most part, reducible to the danger of abuse. And among possible abuses the most likely (judging from the sisters' opinions) are disloyalty to the community and self-seeking on the part of the sister. Judgment on the latter I think we should reserve to God. How fellow religious could be sure that such an abuse is present is difficult for me to see. Nor is disloyalty so formidable an objection. Most priests, after all, are sensible enough to realize that in a case of criticism, even bitter criticism, they are receiving only one side of the story. They are not going to condemn a community mentally with the other side unheard. But whether or not the sister's criticism is valid, it is clear that she may really need advice. Her needs should be cared for.

Possible abuse is no argument against a good thing. The Church herself allows (and prescribes) many things in which great abuse is possible. The same objections mentioned above are possible also in the confessional, but the Church has never dreamed of discontinuing the sacrament of penance because of them. She merely surrounds that sacrament with as many safeguards as are reasonable and then leaves the rest in the hands of God. Which may remind us that God also allows much in which abuse may be present. Consider the prosaic fact of free will.

The practical problem of little time and a large number of retreatants is genuine: "I can't see how a retreat master in one private conference could possibly help one—especially when two or three hundred people are making the retreat that usually

lasts five or eight days." Real though the difficulty is, its solution is not impossible. First of all, we must remember that most religious will probably not seek a private interview, at least not in every retreat. Secondly, superiors should exhaust their ingenuity in seeking ways and means of multiplying retreats and consequently reducing the number of participants in each one. Finally, retreat masters should imitate St. Paul in spending themselves without stint for the benefit of the sisters. They should give generously of their time and be as available as possible.

On their part local superiors (in congregations that allow the private conference) should make it as easy as possible for the sisters to obtain direction. While religious discipline may not suffer, red tape ought to be reduced to the barest minimum. And we might observe in conclusion that the religious themselves ought carefully to abstain from making comments of any kind about those who choose to avail themselves of the opportunity to obtain spiritual direction.

Understanding of Retreatants' Needs

We have already observed in our survey series that a somewhat disturbing number of sisters feel that at times their retreat masters do not understand well enough the spiritual problems of religious women. If we may judge the views of these sisters on the basis of the typical comments they made, we must return the verdict that usually those views are objectively based. Perhaps an instance of what I mean will help. If a priest counsels a community to do something prohibited by its constitutions, the sisters' judgment that their spirit is not understood is objectively founded. It is not a mere subjective persuasion.

When a priest does not understand the needs of a particular group of religious, that lack of understanding will usually occur in one or other of the following categories.

1. **Failure to grasp the diverse needs of the different religious communities.** This particular type of misunderstanding comes in a number of varieties. One sister observes that the

retreat master does not seem to appreciate the needs of the teaching religious. Another remarks that the problems of the nursing sister are for the most part missed. A third objects that the priest does not understand the spirit of her order or that he confuses it with the spirit of some other congregation.

This type of misunderstanding is itself readily understandable. Many retreat masters are not teachers; none are nurses; and none belong to the identical community as that of the retreatants. It is, therefore, encouraging that the sisters themselves show a sympathetic appreciation of the difficulties lying before the retreat master. Yet for all that, the obstacles can be at least partially removed. If a priest habitually gives retreats to teaching or nursing religious, it seems imperative that he keep abreast of current problems facing the sisters by reading publications in which those problems are discussed. Such would be, for example, the *Catholic Educational Review*, the *Catholic School Journal*, *Hospital Progress*, *Review for Religious*, *Sponsa Regis*, and *Sister Formation Bulletin*. A first-class biology teacher keeps himself *au courant* on the newest developments in his field. So does the first-class retreat master.

An invaluable means of learning about the problems peculiar to sisters in diverse works (and we are thinking also of contemplation, social service, missions, and others) is to give the sisters a chance to say something during retreat time. A daily discussion period with the master serves a number of excellent purposes and this is one of them. A discussion period can easily replace or be integrated with the daily conference (as distinguished from the meditations).

Misunderstandings bearing on the community's works and spirit can be eliminated to a large extent by a careful reading of sisters' constitutions together with exchanges with their superiors. We have discussed both of these matters in the early part of this present article.

2. Lack of understanding of the psychology of women and of the religious life as lived by women. On this point I would

almost prefer to say nothing at all, for there is little that I can offer with certainty. Of this, however, we can be sure: we do have a problem here that is worth noticing. In our survey the sisters mentioned it more than once and that in diverse connections.

Now, of course, men and women are not so psychologically different that the one group can never hope to know very much about the other. Yet there does seem to be a chasm in mutual understanding wide enough to create difficulty in obtaining optimum retreat results. This difficulty is sharpened when we reflect on the patent fact that retreats for religious women given by religious men are here for keeps. We want, therefore, to make them as successful as possible. What can be done to further a more complete understanding?

Experience, obviously, will help any priest. And so will his study of feminine psychology (if he can find something reliable on the subject). But I think that the real solution, if there is one, lies with the sisters themselves. To a considerable extent the heart of a nun is unknown terrain. Her confessor surely has some access to it, but a decidedly incomplete access. The depths of her heart, its love, its aspirations and yearnings, its happiness and its pain are for the most part a closed book. How precisely she views the trials and joys of her consecrated life are her secret hardly to be shared fully by another. Her entire reactions to her friends and family and sister religious and superiors are unknown quantities. In all this, of course, she is no different from the rest of us.

The difference lies in the fact that a priest can more easily understand all these things as they occur in laymen and in priests because he has been both. And many priests engaged in seminary work have spent long hours in the spiritual direction of seminarians. They know the masculine mind in its religious implications because they have experienced it both in themselves and in others.

Now if there is such a thing as a psychology of religious women—and many sisters insist there is—it is the religious women themselves who must give an account of it. Perhaps our sisters have been too reluctant to explore this particular aspect of their vocation or too taciturn about making known what they have found. In any event the initiative must stem from them.

3. **Lack of understanding of the real problems in the religious life of sisters.** This problem, where it actually does occur, is probably connected with the preceding. In our opinionnaire an item on community problems was included and to it many interesting answers were given. I have not as yet written up this particular question, but hope to do so in the reasonably near future. It may cast some light on this third source of misunderstanding.

4. **Failure to realize that most sisters are not interested in mere mediocre holiness.** While this particular type of misunderstanding is by no means universal, mention of it did occur frequently enough to warrant more than a passing notice. Since, however, it shall come up for consideration in our next section, we will pass it by for the present.

5. **Lack of patience with sisters' problems.** To run out of patience is like running out of gas. Neither necessarily suggests a lack of understanding of people or of gas tanks. Either may bespeak nothing more striking than some deficiency or other in human nature. But on the other hand, misunderstanding may be the culprit. And this takes us back to our psychology of the sexes. It is easy to visualize a priest brushing off a sister's problems as petty and of no consequence. He may be right (and he may not), but in either case charity indicates that he give her a kind hearing and a patient answer.

Attitudes Toward Sanctity

In proposing to analyze so intricate and delicate a question as the present one, we are perhaps treading where angels fear;

but the very moment of the matter beckons at least a try. If it is true, as the Salmanticenses say it is, that to raise a good person to saintliness is a greater work than to convert a sinner to grace, the efforts of retreat masters to lead religious to the heights of holiness loom up as of no little account.

There are two elements involved in the retreat master's approach to sanctity for his auditors. On the one hand there is the question as to whether he urges them sufficiently to the heights, and on the other whether he explains adequately just how those heights are to be scaled. The survey indicated that a majority of sisters (63.1%) felt that retreat masters usually do urge them sufficiently to supreme sanctity, while a notable minority (36.9%) were of a negative opinion. Regarding the second element the breakdown was closer: 53.8% thought that retreat masters usually explain adequately how complete holiness is to be achieved and 46.2% embraced an opposite view. These contradictory opinions on both questions are easily understood. They are probably due to three factors: (a) the sisters polled have differing standards as to what the heights of holiness really are; (b) they also differ in their judgments as to what a retreat master ought to say about complete sanctity in a heterogeneous group of religious; and (c) they are speaking of different retreat masters.

Understandable though these differences of opinion are, they are nonetheless represented by percentages large enough to indicate that a considerable number of retreat masters are not satisfying a considerable number of religious in their approach to the question of sanctity. If this conclusion be correct, we might dwell with profit on possible means of improving inadequacies where they do occur.

1. The confessional is a situation tailor-made for the prudent direction of a soul to holiness. A confessor can often spot the fully generous soul, the soul that is ripe for a greater love of God. The penitent's confession itself both in its content

and in its mode will often suggest the practical means to be used at each particular stage in the spiritual life.

2. In his conferences and meditations the master should present saintliness itself as the goal of the religious life. He ought not to suggest by word or attitude that some sort of mediocre goodness is sufficient, but rather that the very end of the state of perfection is perfection, a thorough doing. The word itself, perfection, indicates a completeness, an entireness that can be predicated of nothing less than the sanctity of the saints. And yet while he presents holiness in all its totality, the retreat master will be careful not to discourage the weak. Some religious do not feel that they are ready to scale the heights and that they must first get themselves established at the mountain's base. The priest will, therefore, counsel patience and prudence in adapting means to an individual spiritual condition and state in life. While pointing out the sublime goal, he makes it clear that we do not reach it in a month or a year, but that with the cooperation of our unstinting generosity God brings us to it in His own good time. Presented in this way the doctrine of saintliness for the religious fits the needs of all and hurts none.

3. The retreat master should next show that the heights of holiness are possible of achievement. One sister has observed that the manner of reaching sanctity "is often presented as being very difficult rather than as something to be faced with joy and confidence." Working for real holiness is difficult—there can be no doubt about that. But it is not a sombre and forbidding difficulty and certainly not an insuperable one. Christ could not have commanded the impossible, and yet He made it crystal clear on at least two occasions that all men are to strive for perfect sanctity. "You therefore are to be perfect, even as your heavenly Father is perfect" (Matt. 5:48). "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind" (Matt. 22:37). The

comment of Pius XI on the first of these texts was emphatic: "Let no one think that these words apply only to a very few select souls and that all the others are permitted to remain in some inferior degree of virtue. It is evident that absolutely everybody without exception is bound by this law" (third centenary of St. Francis de Sales). If saintliness is possible for all men, it is doubly possible for the religious who has chosen the most effective means to attain it, the state of perfection.

4. A step further. Saintliness for religious should be presented as eminently desirable, a thing at once splendid, satisfying, and sublime. There is nothing in the world so utterly charming as a saintly soul—and also nothing so pleasing to God. The beauty of a consecrated life lived to the hilt should be like a golden thread that the priest weaves throughout the retreat by his attitudes, words, and actions.

5. A practical explanation of the means to achieve sanctity is indispensable. We have already noted that a considerably greater number of the sisters participating in our study found fault with retreat masters on this score than on the score of theory. Such is not surprising for we humans naturally tend in our teaching to stress the general and avoid the specific. And in our spiritual conferences we tend to generalize all the more because we are subconsciously afraid that we will step on somebody's toes if we get too specific about what we mean.

Yet if a retreat master is going to be clear he has got to be specific. Else he is likely doing nothing but preaching pious platitudes. I suppose I might right now practice what I am preaching and be specific. Instead of resting content with a glowing but merely general eulogy of detachment from created things, the retreat master ought to get down to brass tacks and spell out what this thing is really all about. He might tell his audience clearly what an attachment is: the clinging of the will to a created thing for its own sake; the loving of a creature for its own sake and not for the sake of God. Then

he could specify as does St. John of the Cross what some of these creatures might be: a book, a piece of clothing, news and rumors, a love of talking. (See *Ascent of Mount Carmel*, Book I, Chapter 11.) He might be even more specific and explain the psychology of attachment and then use some of these examples to illustrate his point. When a speaker has spent twenty or thirty minutes in this fashion, he has said something . . . something that will move to action because it is clear, practical, down to earth.

6. In our efforts to move souls to seek saintliness itself as their goal we might well draw more freely from the lives of the saints as a source for apt illustrations. If in a lecture on biology you want to explain the nature of plants, you draw your illustrations from plants. Why not the same in explaining saintliness? The unqualified idea that saints are to be admired but not imitated is, of course, the merest nonsense. Any good theology manual points out that an essential reason for the pope's infallibility in a decree of canonization is precisely that he is presenting to the faithful an example to be imitated and that, consequently, he cannot lead them astray. The retreat master, to be sure, ought not to dwell on the unusual doings of the saints for the twofold reason that these unusual activities are both comparatively rare and also not the chief basis for the saints' canonization. If the Church intends us to present the saints to the simple faithful as concretizations of perfect sanctity, all the more ought they to be presented to priests, brothers, and sisters both in retreat and out of it.

7. In order to further the work of all-outness in matters spiritual, the master could suggest to the retreatant community choice books eminently suited to the purpose. Our contemporary spiritual reading market is not totally void of second-rate works, works that sometimes clip the corners off perfection as it has been explained by the saints. If you wonder, perhaps, at exactly what I mean, I would suggest that you read side by side

St. Francis de Sales, St. John of the Cross, and St. Teresa of Avila on the one hand and some of our less noteworthy moderns on the other.

8. Our final suggestion: a self-analysis on the part of each retreat master. Some priests are undoubtedly doing a superb job in this whole matter; others seemingly are not. A self-examination may help to indicate who is where. I think that some such examination would be based on three fundamental questions: (a) do I really know the doctrine of the saints; (b) am I prudent in applying it; (c) am I practical in explaining it? Other questions would be mere derivatives of these three.

Characteristics of the Retreat Master

We will preface our comments on the traits of retreat masters by refreshing our collective mind on the preferences and dislikes of the retreatants. It is the mark made on them, after all, that determines the success or failure of the retreat.

As regards positive qualities our survey indicated that sisters, at least, overwhelmingly nominate genuine sanctity as the trait most desirable in a retreat master. Practicality, a distant second-placer, was followed by experience, theological learning, kindness, and a sense of humor in that order. On the negative side the number of different defects noted by the sisters was decidedly large. Among the most frequently mentioned were reading of meditations, lack of interest, conceit, verbosity, sarcasm, joking manner, impracticality, severity, harshness and speed in the confessional, bad delivery, superficiality, dramatic manner, lack of preparation, excessive intellectuality, critical spirit (and especially toward sisters), worldliness, condescension toward sisters, negative approach, scandalous stories, crude language, idiosyncrasies, and insincerity.⁵

⁵ For a complete treatment of these and other qualities and defects, see *REVIEW FOR RELIGIOUS*, September, 1956, pp. 253-62.

Perhaps the brightest and most encouraging element in this whole matter is that every quality above mentioned, with the possible exception of a sense of humor (which came last in importance), can be acquired by a serious priest, while almost every defect can with due attention be eradicated. Any priest can, if he really wants to, set out after genuine sanctity; he can acquire practicality, experience, a competent knowledge of theology; and he can be kind merely by making up his mind to it. On the other hand he can tone down a clamorous delivery or clarify a muttering one; he can eradicate harshness, conceit, verbosity, and sarcasm; he can prepare his retreat well and refrain from reading conferences and meditations; it is within his power to avoid disinterestedness, criticism, condescension, and worldliness. Most priests (who, after all, have had enough talent to receive ordination) can with hard work develop themselves into acceptable retreat masters.

But—and this is a worthwhile but—we do not always know our defects and, for that matter, sometimes our strong points. I would not be entirely unwilling to support the thesis that most of the failings we have noted are unrealized by the retreat masters possessing them . . . unrealized at least as defects. A man can easily be unaware that his manner is conceited, his delivery raucous, and his matter superficial. He may sincerely think that his emotionalism is desirable, his severity needed, or his critical spirit justified. He may not know that his read meditations grate on the nerves of many or that his manner in the confessional is at all hasty or severe. All of which suggests the need for a large package of charity in the mental and verbalized judgments of retreatants, but it also suggests that perhaps the priests among us ought not to take too much for granted. We may not be so free of deficiencies as we might imagine. How to find out?

One way is honest self-examination. Some defects so stand out that they can be seen with half an eye. Sarcasm,

insincerity, criticism of sisters, and lack of interest seem to fall into this class of obvious deficiencies, obvious at least on a moment's reflection. I think that sisters' retreats would in many instances be greatly improved if each retreat-giving priest would examine himself periodically on the list of qualities and defects the sisters furnished us in the above referred-to study. Knowing a deficiency is half the battle; the other half is won by good will and God's grace.

But there are other defects that even a serious examination will not reveal. To know these we must be told by another. Is it beyond the realm of feasibility to suggest that the retreat master distribute once or twice in his career a simple questionnaire to the retreatants in order to obtain a frank expression of opinion? There is the danger, of course, that he may appear to be seeking a naive pat on the back; but that danger can be annihilated by a few sincere, well-chosen words. Most retreatants would be frank, and their comments could prove invaluable for the future improvement of that priest's retreat work.

Despite his best and most sincere efforts, however, it may happen that a priest is just not fitted by nature to do retreat work. Well and good. He may be a fine man and capable of doing outstandingly well in some other field. And it would seem wise for his superiors to assign him to another field. But at minimum we submit as imperative that superiors send into retreat work only those priests who are interested in it and generously willing to do it. The sisters' complaints dealing with lack of interest on the part of retreat masters are, as we have noted, heavy. And in all probability it is often the root cause of other defects. Experience in the classroom indicates clearly that the best teacher is the enthusiastic, interested teacher. The very same may be said of retreat masters for they too are teachers.

It would be generally agreed, I believe, that the work of giving retreats to religious is highly specialized and quite unlike

the usual activities of most priests. Neither the ordinary course of seminary theology nor the typical Sunday sermon approach is equal to the sublime task of forming consecrated souls to a configuration with Christ. Ideally, therefore, men who do retreat work should have specialized preparation for it. We prepare men and women for other less important specialized jobs. Why not for that of retreat master? We need not necessarily think here of formal and especially tailored courses; they may be feasible—I do not know. But as a minimum we must think of a private, orderly study on the part of priests who give retreats, a study bearing on ascetical and mystical theology, the New Testament, and the lives of the saints. The nature of the work demands, of course, that the retreat master be competent in dogmatic and moral theology—else his ascetical and mystical theology may be in a tottering condition.

Real competence and facility in these fields take time. Years. A man cannot have a real grasp on ascetical and mystical theology by reading two or three books, no matter how good they be. Nor can he know the mind of the saints by reading two or three lives, even the best of them. An ideal retreat master can be that man only who is wholeheartedly interested in the glorious work of raising chosen souls to a lofty degree of holiness and who is willing to submit to the rigors involved in acquiring and maintaining a fitness for it.

A final note for the retreatants themselves . . . and that note is one word: forbearance. Despite the very best and sincerest efforts of all concerned with retreats, masters are not going to be perfect. Our first and last perfect retreat will be conducted in heaven. In the meantime we must be patient and do the best we can with what we have.

Meditation Subjects

I do not think there is need here to analyze the question of subject matter for retreat meditations, since the major implications of our retreat study on this point have already been

discussed.⁶ One observation only seems worthy of mention, and that is the avoidance of triteness. It is neither psychologically nor pedagogically wise to insist on the same set of meditation subjects year after year. Topic repetition is psychologically unwise because attention is blunted by sameness and impressions fade: *assueta vilescunt*. Subject reiteration is pedagogically unwise for the obvious reason that you are not teaching very much, if anything at all. By hitting the same truths in the same way, few new insights are given and, consequently, few new motives for action. If, on the contrary, the same subjects are tackled from new points of view and if they furnish new insights, all our objections fall to the ground. In a true sense, you really have new subjects. You are no longer trite.

Rest Before Retreat

A noteworthy number of sisters mentioned in our opinionnaire that plain weariness hindered them from getting full spiritual benefits from their retreats. And one need not tax his imagination to believe them. Ushered by obedience directly from the hospital floor or the classroom into conference hall and chapel, these religious simply do not have the energy to give themselves completely to the searching work of a vigorous self-renewal. But we must remember at the same time that scarcity of personnel may prevent a provincial superior from doing a whole lot about the situation. Yet when it is possible, a full day's rest would seem in order for all sisters about to go on retreat. Even better would be a week or two of vacation, a vacation during which only spiritual exercises and trifling daily duties are mandatory. Religious (as we well know but sometimes tend to forget) do not acquire nerves of copper merely by donning a habit.

Daily Retreat Schedule

Closely linked to the immediately preceding problem is the tightly packed retreat horarium. A daily schedule that is closely

⁶ See REVIEW FOR RELIGIOUS, November, 1936, pp. 301-5.

crowded with a multitude of spiritual exercises is psychologically and spiritually unsound. It does not take cognizance of the fact that God works best in peace and quiet, that the sisters need serenity of mind and heart if they are going to love Him tremendously. It would seem wise, therefore, to reduce the number of exercises in a squeezed-together horarium, to schedule vocal prayers in moderation, and to allow an adequate amount of free time. Most sisters are in dead earnest about the business of sanctity; and it should be assumed, until the contrary is proved, that they will use free time to their greatest advantage.

Physical Accommodations During the Retreat

One of the sisters good-naturedly referred to the problem of spacial overcrowding during retreat time as "one of those August mob scenes." We may easily sympathize with her viewpoint and yet at the same time grant that the problems of the assigning superior are knotty. Especially in large communities this latter has often to provide the benefits of an annual retreat to hundreds of religious and that within the narrow confines of a few weeks and drastically limited facilities. For some communities, perhaps, the "mob scenes" cannot be avoided, at least in the near future. For others, however, careful planning and personnel adjustment together with fresh thinking could conceivably issue in an amelioration of the situation. The solution in most cases would probably be a greater number of distinct retreats, however they can be provided. Possibly the week after Christmas would for some communities lend itself to an additional retreat time; for others the Easter vacation might be used for the same purpose. In still other cases the solution might lie in a greater dispersion of retreat locations. Rather than have all retreats in a motherhouse or community college, smaller houses might with some adjustment be adapted to serve as supplementary retreat centers. Aside from the greater advantage of more physical space, such dispersion would enable the sisters to seek and receive more individualized attention from

the master whether in the confessional or in the private conference.

Conclusion

Before capping this disquisition with its amen, I would like to reject in anticipation a possible illusion, for if it came to be, it would probably be my fault. That illusion is that this study contains the answers to almost all retreat problems. The truth is, of course, that it may contain some answers to some problems. The truth is also that we need a lot more thinking, fresh thinking, about these questions. Investigation, too. It seems to me that we ought to learn from our secular friends how to use the tools of research to further love for God. We ought to study ourselves and our doings more objectively—scientifically, if you want to call it that. In all likelihood both we and our doings would be much more effective.

For Your Information

In Future Numbers

NOT INFREQUENTLY we receive articles that have to be returned because the subjects are treated in articles that we have already accepted, but not yet published. It has occurred to us that this problem might be avoided if we publish a list of articles that will appear in subsequent numbers of the REVIEW, with a brief indication of the content of each article. Besides being helpful to prospective contributors, this list should be of interest to all readers.

We give here a list only of articles that have been accepted at the time we are preparing this material for the printer. That means, roughly speaking, articles accepted before November 1, 1957.

"The Holy See and Teaching Brothers." Under date of March 31, 1954, Pope Pius XII addressed to Cardinal Valeri a letter on the special vocation and apostolate of religious institutes of teaching brothers. Several magazines have published English translations of this letter. The *Commentarium pro religiosis* published not only the original Latin text of the Pope's letter, but also some background material and a commentary on the papal letter by Father A. Gutiérrez, C.M.F. We intend to publish an English version of the papal letter, together with the background material and some of the more important observations made by Father Gutiérrez.

"The Gifts of the Holy Spirit." This article gives a clear, simple, and attractive explanation of the more common theological teaching on the gifts and on their function in the ascetical life.

"Religious and Psychotherapy." What are psychiatric treatments? What is their purpose? Should religious who suffer from a mental illness go to a psychiatrist and cooperate in psychotherapy? The article answers questions such as these.

"A Sense of Balance." This is a study in contrasts: optimism and pessimism; with insistence that the true Christian view of life is an optimistic view that sees God as love, man as redeemed, other creatures as means of sanctification, and the commandments as laws of love and life.

"Saint Thérèse of the Holy Face." The Little Flower's full name in religion is Sister Thérèse of the Child Jesus and of the Holy Face. This article brings out, by means of numerous quotations, how profound was her devotion to the Holy Face.

"To extend the Reign of Jesus Christ." This is an account of the founding of the first non-cloistered institute of teaching sisters.

"Unceasing Prayer." We all wonder at times how we can fulfill the words of St. Paul, "Pray without ceasing." One explanation, called virtual prayer, has been recommended by cer-

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tain prominent French Jesuit writers. Their explanation is presented briefly in this article.

"Proficients Who Do Not Progress." One division of the stages of spiritual progress is: beginner, proficient, and perfect. This article pays particular attention to the difficulties of the second stage and to the ways of surmounting these difficulties.

"Preliminary to Adaptation." The theme of the article is that, in order properly to carry out the recommendations of the Church concerning adaptation and renovation, there must be a careful study of the spirit of the institute.

"Countering Serious Sin." Religious are not immune from the possibility of committing mortal sin, and they need to take precautions. Such precautions are outlined in this article, which, in the author's words, is "a blueprint . . . for constructing (or re-constructing) an interior citadel against the lethal foe, serious sin."

"Keeping the Rules." In religious institutes there are two kinds of rules: disciplinary regulations that mainly concern external observance and community order, and spiritual directives that pertain to the interior spirit and the apostolate. The article shows that fidelity to the rules means one thing as regards the first kind of rules, and another as regards the second kind.

"The Neurotic Religious." This is a sequel to the article on religious and psychotherapy. Most religious who might need and profit by psychotherapy suffer from an emotional illness known as neurosis. This article is an attempt to paint a verbal picture of the neurotic religious and his problems.

Non-Jesuit Contributors

We are often asked (apparently by those who have not been regular readers of the REVIEW) whether we accept articles by non-Jesuits. One answer to this question might be a simple reference to the articles published during the last three years,

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Spiritual Cancer

Francis J. MacEntee, S.J.

WE ARE HEARING a great deal these days about cancer. Millions of dollars are set aside every year to study it, to learn everything possible about this mysterious killer. People are made constantly conscious of it because they see and hear about it on all sides: campaigns for research funds and hospitalization; drives against this and that as possible causes; salves and various ray-treatments as possible cures. The obituary page in every newspaper is also a persistent reminder of its omnipresence. Yet, even though cancer is prominent in the public eye, the very mention of it still strikes terror into those confronted with it. Any unexpected need for hospital care or sudden surgery generally wrings the same agonized question from the anguished patient: "It isn't cancer, is it, doctor?" as if anything else would be almost welcome as an alternative. There is good reason for this terror, because the most terrifying thing about cancer is its insidiousness. Cancer is really an abuse. It might even be called too much of a good thing. Many people have a vague notion that cancer is something like leprosy in that it is a disease that eats away until the poor victim just disintegrates. Actually it is just the opposite. Cancer is a lively exuberant growth of body cells, which in itself is a good thing because it is the normal function of body cells to increase and grow. Only in this case the growth gets out of hand and keeps right on growing long after it should have stopped. The cells continue to divide madly without any apparent cause or method of being stopped. That is why cancer is an abuse; why it is too much of a good thing; why it is insidious, for it starts with something that is normal and natural and perverts it. Finally, since these wildly proliferating cells are living things, they must be nourished; consequently, they spread out like the crab from which the disease takes its name and pirate their nourishment from the surrounding

healthy tissue which in time, as is quite obvious, will be starved dead by the greedy voracious intruders.

I am sure the medical profession would find much to criticize in this over-simplification of one of the most serious and complicated diseases of our time, but my purpose is a medical one only to the limited extent of setting up a parallel with what might be called spiritual cancer.

Our growth in the spiritual life is measured by our close union with Christ, an ever-deepening awareness of His presence and a constant striving to have an unalloyed intention in all our endeavors in His service. One good sign of a sound spiritual growth is the balance and harmony with which it proceeds. Our performance of the many activities which make up our dedicated lives mirrors, to some degree, the progress of our spiritual growth. We of course realize that all our duties and obligations, even those which may seem to be of lesser moment, or even (to our practical minds) somewhat impractical, are nonetheless very important from God's viewpoint. Therefore we must be on the alert that we don't allow our more favored activities, like those that bring more immediate and concrete results, to divert the activity that should be going into all our activities. For any such activity in our lives which starts to grow out of all due proportion, siphoning off time and energy from some other duty, is an abuse; it is too much of a good thing; it is a spiritual cancer.

We must be constantly on our guard against the manifestations of this disease because, like its physical counterpart, it will have begun long before we become aware of it. The insidiousness here lies in the fact that we have within ourselves the germs of the disease because, for most of us, activity of some sort is our way of life, our prime means of doing God's will. And it is so easy for one phase or other of this activity to get out of hand, to start growing out of all due proportion, thriving perhaps, but only to the detriment of our whole spiritual or-

ganism. Since activity, then, is the way by which we serve God, it is so easy for us to play the doctor in our own case and give a false diagnosis to our symptoms, admitting perhaps the beginnings of an excited growth but misinterpreting the symptoms as a case of increased fervor in doing God's work. If God is pleased with this much activity, we say, then He will be twice as pleased with twice as much. Like the man who reads the prescription on the medicine bottle then doubles it, convinced that he will get well twice as fast. Such a dangerous spiritual bedside manner in dealing with our own ailments can lead to only one conclusion: an ever-spreading cancer which will soon sap our entire spiritual nourishment leaving us spiritually emaciated and all under the guise of giving God a service which He most assuredly does not want.

The activities in our dedicated lives by which we serve God are numberless. As long as their growth is normal and in harmony with the growth of our whole spiritual structure, our spiritual life will be sound and healthy. But let's look at a few pertinent instances of activities that could, if we are not watchful, begin to grow malignantly.

For those of us who teach school on any level whatsoever, there is little question of what to do with our superfluous time since that precious commodity is practically non-existent in this glorious activity. But because there is no proportion at all between the time spent in preparation for and actually spent in the classroom and the time formally spent in meditation, examen, and spiritual reading, we might come to the sad conclusion that the one which takes the more time is the more important. If that becomes the case, then it won't be long before there is a big-business merger and even the little time which was once spent in spiritual duties will be absorbed by the larger enterprise. Prognosis? Incipient malignant cancer. However, we might justify this course of action by saying that we have thereby become a better teacher. After all, we argue, if it's God's will that I teach others that I may bring more and more souls to

love Him and to save their souls, then anything I can do to make myself a better instrument will be furthering God's glory. The fallacy there is that we are judging only by externals. We forget that God can raise up better instruments from the stones in the street. What if the time plundered from spiritual activities did give us the appearance of a better teacher, how would we then differ from the good lay teacher on our faculty?

Another phase of teaching that might blight this great activity with an unhealthy growth is the element of competition involved. We want our classes to do well, for their own sakes, of course, but also to some extent for our sakes too. For if they don't do as well as other similar classes, the reflection will be on us; and we will be in a bad light not only in the eyes of our fellow teachers but perhaps also in the eyes of superiors. Therefore, we start giving undue time to class preparation and class work in general in order to fill up what we label a deficit; but in the process we lay the groundwork for a deficiency of a much higher magnitude. We are deluded into thinking that success depends entirely on ourselves so that, if we're not an apparent success, there is a fault involved and the fault can be only our own. We ignore the palpable fact that God can make greater use of the not-so-successful teacher who depends totally on Him than on the obviously successful one who is just as obviously self-pleased with the whole thing. When we begin to realize that God doesn't look solely at results (which unfortunately are almost our sole criterion of judgment), that He looks first at the motive and effort involved, then we will see that our opinion about any teacher or anything else, for that matter, might be quite different from God's.

The same thing would apply to the student. When the nourishment for our spiritual life begins to feed the abnormal appetite which studying can easily become, then it is high time for a spiritual check-up to see that the instrument which is being honed for Christ's service does not slice us too thin. Studying

is just another activity which we undertake for Christ's greater glory. Success is welcome, but it is certainly not the be-all and end-all of the undertaking. God demands first our pure intention, great effort, and continual complete dedication. From there on in, it's His affair. If He wants others to reap the academic fruits, what is that to us? Again, the fallacy of judging success only by the results produced.

Despite all the changes in our way of life, despite loud mass production and speedy efficiency, growth in the spiritual life is a delicate thing that needs a sustained climate of quiet, inward peace, and recollection. Nervous effusions to exterior things and a one-sided dedication to activity which results in making an end out of what should be only a means are so many strangling weeds that make spiritual growth impossible. The only growth they foster is an abnormal one, a growth that drains off spiritual vitality, a growth that is cancerous.

For Your Information

(continued from page 36)

1955-1957. During these years we published 67 articles. This does not include translations of papal addresses, compilations of papal statements, and the surveys of Roman documents made by Father Smith. Of these 67 articles, 35 were by Jesuits, 32 by non-Jesuits.

We might add that anyone who contributes an article should confer our "Notes for Contributors," which were published in the REVIEW, March, 1955, pp. 104-112, and July, 1955, pp. 194-196.

Survey of Roman Documents

R. F. Smith, S.J.

IN THE PRESENT survey there will be given a summary of the documents which appeared in *Acta Apostolicae Sedis* (AAS) from August 24, 1957, to September 25, 1957, inclusive. Page references throughout the article will be to the 1957 AAS (v. 49).

Our Lady

On July 2, 1957 (AAS, pp. 605-19), the Holy Father published a new encyclical, *Le Pèlerinage de Lourdes* (*The Pilgrimage of Lourdes*). The document was directly addressed to the Church in France on the occasion of the coming centenary of our Lady's appearances at Lourdes, but granted the international extent of devotion to our Lady of Lourdes the encyclical is of great interest to the entire Church. The encyclical is divided into two parts, the first of which begins by sketching what may be termed the Marian history of France. So notable has been France's devotion to our Lady, remarks the Pontiff, that today the entire country lies under the protective shadows of Marian sanctuaries—humble chapels or splendid basilicas as the case may be. There is good reason to say that this Marian history of France culminated in the nineteenth century. It was then, for instance, that our Lady gave the miraculous medal to a humble daughter of St. Vincent de Paul; and a few years later in 1858 she appeared to St. Bernadette at Lourdes which from then on became a pilgrimage center for the sick, the afflicted, and the truth-seekers of the entire world.

The Pope then notes that the hundred years that have passed since Our Lady's appearances at Lourdes have seen an ever stronger relationship between the See of Peter and the grotto of the appearances. Indeed, the relationship was present

from the beginning, for it would seem that what the Holy Father had infallibly defined a few years previously the Blessed Virgin wished to confirm by her own words, since she appeared to Bernadette with the message: "I am the Immaculate Conception." Since then each of the Roman Pontiffs has eagerly shown his favor toward the sanctuary of Lourdes. Pius IX showered benefits on the shrine erected there and ordered the coronation of its statue of our Lady; Leo XIII granted a proper office and Mass for the feast of the Appearance of Our Lady Immaculate. St. Pius X introduced the cause of Bernadette; and above all the sainted Pontiff emphasized the remarkable manner in which Marian piety at Lourdes led to an equally remarkable worship of Christ in the Blessed Sacrament. Benedict XV permitted the bishop of Tarbes and Lourdes to wear the pallium at the place of the appearances, while Pius XI beatified Bernadette and chose to close the jubilee year of the Redemption at the shrine of Lourdes. Pius XII then concludes this first part of the encyclical by recalling his own endeavor to continue the relationship between the Roman See and Lourdes, an endeavor which was manifested most recently by the closing at Lourdes of the centenary year of the dogma of the Immaculate Conception.

The second part of the encyclical is devoted to a consideration of the spiritual lessons of Lourdes; these lessons, notes the Vicar of Christ, are but echoes of the gospel message, for, like John the Baptist and like Christ Himself at the beginning of His public life, our Lady called at Lourdes for penance and conversion. At the same time she brought a message of pardon and hope for those who do repent; indeed just as the miraculous cures of Christ were but signs of the power and readiness of Christ to forgive sins, so also the physical cures at Lourdes are invitations to hope for pardon.

The centenary jubilee at Lourdes, continues the Holy Father, will possess grandeur only in so far as men respond to these messages of our Lady. Each pilgrim to Lourdes and each Catholic throughout the world who is united in spirit to the

centenary celebrations at the shrine should realize in himself a true spiritual conversion. The conversion of the individual, however, is not enough; rather the faithful must be aroused to a collective effort directed towards the Christian renewal of society. This will be shown by a reaction to that materialism which manifests itself not only in the philosophy that presides over the political and economic affairs of a large segment of humanity but also externalizes itself in a greed for money, a cult of the body, a flight from all austerity, and an unrestrained pursuit of pleasure.

The Holy Father then urges priests to preach to their people the narrow path that leads to life, reminding them that they, like Mary, must live only to give Christ to the world. So too religious must seek the same end by their weapons of prayer, penance, and charity. Families, too, should do their part by considering the irreplaceable mission they have in society; they should consecrate themselves to the Immaculate Heart of Mary, asking her to remove from their lives all false judgments and egoistic actions.

In a moving conclusion to the encyclical the Holy Father addresses the poor and those in bodily or spiritual affliction, urging them to journey to Lourdes where they will be received with special predilection by our Lady who knows the value of their sufferings when these are united with those of Christ. There can be no doubt, declares the Pope, that the prayers and sufferings of such will play a great part in the Christian renewal of the human race. As his final message the Holy Father makes his own the words of St. Bernard: "In dangers, in difficulties, in doubts, think of Mary, call on Mary."

Social Matters

On June 7, 1957 (AAS, pp. 621-29), the Holy Father addressed a group of Italian workers on the problems attendant on automation. While, as the Pontiff points out, the existence of automation should arouse in the Christian a grateful admira-

tion for the Creator and His works, still one should not think that automation of and by itself can radically change the life of man and society—such an admission belongs to Marxism with its false emphasis on the technical side of human life. For social reality and its stable ordering cannot be based only on statistics and mathematics; social life demands besides and principally other knowledges: theology, philosophy, and the sciences of the spiritual life of man and of his history.

Moreover, the Vicar of Christ continues, it should be remembered that automation, even when considered merely as a new method of production, will give rise to delicate problems. The first is that technical productivity may be confused with economic productivity. Automation offers a continuous, uninterrupted process of production and hence a fantastic increase of productive capacity. But this does not necessarily constitute a true increase in the productivity of the national economy. This is why even the European countries who possess the best economic qualifications for automation approach automation with caution and content themselves with only a partial form of it. In any case a country that is not rich and is faced with urgent problems of communication systems, of land reforms, and of adequate housing must not live above its conditions—as it would if it were dominated solely by the fascination of technical progress.

Moreover, adds the Pope, the introduction of automation may cause serious unemployment. Even if this problem can eventually be overcome, it still must be remembered that even a temporary increase of unemployment can be a serious matter for certain countries. Added to this is the consideration that under automation the entire question of salaries will have to be completely reconsidered. Prior to automation human labor is part of the very process of production and the value of labor can be determined by what it contributes to the production; under automation, however, the worker will be above and outside the

actual process of production; hence there will be need for new criteria of estimating the value of labor.

So great and so many are the problems connected with automation, the Holy Father warns, that some think that these problems cannot be resolved except by some form of socialism, involving a greater or lesser abolition of private property. It is true, he says, that in an era of automation a greater degree of planning will be needed, but this should not lead to a more or less absolute control, for the independence of the family and the liberty of the citizen are naturally bound up with the sane existence of private property as a social institution.

Automation will also give rise to problems connected with the training of the worker; under automation technical training of the highest type will be required; moreover, the worker will not be able to be highly specialized but will require a training sufficiently versatile to embrace the functioning and coordinating of greatly differing machines. Such training, however, cannot be given rapidly, but will necessarily entail a long apprenticeship both in the place of production as well as in specialized schools.

Moreover, the education given to the worker must also provide for his general culture; only in this way will the worker be able to solve the problem of leisure time which automation will bring to him. In this connection, the Holy Father adds, it must be noted that automation can easily produce a grave danger to personal morality and hence to the sane structure of production and consumption in the national economy. It is for this reason that under automation professional formation must include the general education of the worker.

On July 23, 1957 (AAS, pp. 730-37), the Holy Father addressed a group of bishops and priests from all the dioceses of Italy who constituted the first meeting of the Italian Catholic Congress for Emigration. The Pontiff urged his audience to apply to themselves and their work the parable of the Good Shepherd and told them that the basis of their work for emi-

grants must be a supernatural charity that is at once intensive, universal, and disinterested. It is this and not a mere humanitarian sympathy that will make of them good shepherds of the people they work with.

This charity, he continues, must be reduced to effective action by which they become all things to all men. Hence the Vicar of Christ urges them to devote themselves to the careful preparation of the emigrants for the new country to which they are going. They should give the emigrants instructions in the language and customs of the country to which they are going and above all impress on the emigrants by their zealous work a remembrance of the maternal solicitude of the Church.

Finally, the Holy Father takes up the case of the priest who himself emigrates with a group to another country. Such a priest will have special need of a right intention which will remove from him the danger of a merely nationalistic motive and which will prevent his group from seeing in him, not a missionary, but a mercenary. As a pastor of the group of emigrants the priest must be alert to the needs of his flock, take care that they gradually adapt themselves to their new country, and at all times treat them with the highest degree of patience.

On June 13, 1957 (AAS, pp. 629-32), the Pontiff addressed the Congress of Europe, a group dedicated to the unification of Europe. The Holy Father recalled his own interest in the idea of European unity, noted the progress made towards this goal since the conclusion of World War II, and encouraged his listeners to continue their efforts for a political unification of the countries of Europe. He also urged them to advocate a large and comprehensive aid on the part of Europe to Africa, so that it can be clearly seen that the desire for a European community is not merely a selfish reflex of defense against a common encroaching enemy but proceeds rather from constructive and disinterested motives. Finally, the Pope recalled to them the nature of Christianity which offers

to all men an unshakable assurance of a fatherland which is not of this world and where alone perfect union will be known, because it proceeds from the power and light of God Himself.

On June 27, 1957 (AAS, pp. 632-33), Pius XII addressed the third convention of the Atlantic Treaty Association, encouraging them in their work to enlist the cooperation of schools in the task of spreading knowledge of the union that exists between all men.

Miscellaneous Matters

By a declaration of August 20, 1957 (AAS, p. 762), the Sacred Congregation of Rites took up the question of the use of vestments made according to their ancient form. The use of such vestments is now left to the discretion of the local ordinary. The Sacred Congregation of the Council issued a decree dated July 25, 1957 (AAS, p. 638), transferring the obligation of fast and abstinence from the vigil of the feast of the Assumption to the vigil of the feast of the Immaculate Conception.

Two documents published during August-September, 1957, deal with causes of beatification and canonization. In the first, which is dated March 3, 1957 (AAS, pp. 756-59), the Sacred Congregation of Rites approved the introduction of the cause of the young layman, Zephyrinus Numuncurà (1886-1905). In the second, dated April 9, 1957 (AAS, pp. 759-62), the same congregation approved the introduction of the cause of the Servant of God Frances de Sales Aviat (1844-1914), founder of the Congregation of the Oblate Sisters of St. Francis de Sales.

Four documents of the same period pertain to priests and religious. On July 16, 1957 (AAS, p. 637), the Sacred Congregation of the Council forbade priests, whether secular or religious, to engage actively in Hungarian politics. They are forbidden to seek or accept any position in the Hungarian Parliament; and if they presently hold such a position, they must resign it within a

month; they are moreover forbidden to attend sessions of the parliament and to give help to any activities connected with the position they have resigned. A priest disobeying any of the above prescriptions incurs by that very fact an excommunication specially served to the Holy See.

On July 12, 1957 (AAS, p. 640), the Sacred Congregation of Seminaries and Universities issued a decree bidding bishops not to admit to their seminaries students who have left any diocesan seminary or who have been dismissed from any such seminary. If in a given case such a person should be thought worthy of admission, the bishop, besides fulfilling the requirements of Canon 1363, §3, should apply to the Sacred Congregation of Seminaries and Universities for further directions.

On July 1, 1957 (AAS, p. 751), the Sacred Congregation of Religious inaugurated the Pontifical Institute "Iesus Magister" ("Jesus the Teacher"). The new institute is intended for members of non-clerical congregations of religious men and other similar groups; the institute will provide training to enable such religious to be better fitted to promote the sanctification of themselves and of others and to imbue their students with Christian truth and virtue.

The same congregation in a decree of March 15, 1957 (AAS, pp. 749-50), promulgated the canonical erection of a school to be called "Mater Divinae Gratiae" ("Mother of Divine Grace") destined for the training of mistresses of postulants, of novices, and of younger religious women. The school offers a three-year course which is open to members of any state of perfection for women. The school is under the jurisdiction of the Sacred Congregation of Religious and has its own statutes approved by the same congregation.

Under date of July 1, 1957 (AAS, pp. 737-39), the Holy Father sent a written message to the Catholic Boy Scouts attending the international jamboree, held in England on the

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occasion of the fiftieth anniversary of the founding of the movement. The Pope expressed his satisfaction at the vitality and expansion of the scout movement among Catholic youth and urged them to prepare themselves for their future place in the world by developing the comprehensive friendship that translates itself into the disinterested service characteristic of the scout movement. He also encouraged them to be proud of their purity, their courage, and their nobility; he concluded by suggesting to them that at Mass they raise their ideal of Catholic scouthood to the heights of the divine Master who came among us to serve and to give Himself.

Two documents of the Sacred Congregation of Seminaries and Universities deal with general educational matters. In the first of these, dated April 25, 1957 (AAS, pp. 638-40), the congregation canonically established the Catholic University of Leopoldville in the Belgian Congo. The new university will include a faculty of sacred theology. In the second document, dated May 4, 1957 (AAS, pp. 753-55), the Catholic University of St. Thomas of Villanova in Havana was officially established.

Finally it should be noted that AAS on pp. 663-89 lists the 261 matrimonial cases which were decided by the Rota during the year 1956.

OUR CONTRIBUTORS

THOMAS DUBAY teaches philosophy and ascetical theology at Notre Dame Seminary, 2901 S. Carrollton Avenue, New Orleans 18, Louisiana. R. F. SMITH is a member of the faculty of St. Mary's College, St. Marys, Kansas. FRANCIS J. MacENTEE is studying for his doctorate in bacteriology at Catholic University, Carroll House, 1225 Otis Street Northeast, Washington 17, D. C.

Book Reviews

[Material for this department should be sent to Book Review Editor, REVIEW FOR RELIGIOUS, West Baden College, West Baden Springs, Indiana.]

SON OF THE CHURCH. By Louis Lochet. Translated from the French by Albert J. LaMothe, Jr. Pp. 255. Fides Publishers Association, Chicago 19. 1956. \$4.50.

Son of the Church is a penetrating analysis of the spirituality of the apostolate, written as a series of personal insights and not as a formal treatise. Its purpose is to give the reader the benefit of years of reflection on the character of apostolic action by a former professor of theology who is now parish priest in the diocese of Reims. His thesis is that work in the apostolate, for cleric, religious, and layman, must be done with and through the Church in order to be truly effective. "Lacking that, it founders in absurdity and despair."

In tracing this theme, the author shows a solid grasp of human psychology which he integrates with the basic principles of ecclesiology, especially of the Mystical Body. Among the temptations that face the apostle, the greatest is "the latent rationalization of all our difficulties [which sees] only what we are doing and not what God is doing. What we do hides from us what God does. It is a short and narrow view of our activity and that of the Church, on the level of what we know of it through history and experience alone."

True to the mission of her Founder, the Church is described as a manifestation of divine love, and not only of love but of mercy. Accordingly, the apostle is not to be surprised at running into obstacles of sin, as Christ did. "The love he bears the world is a redeeming love. This is what he has to understand if he does not wish to be disconcerted by the difficulty of the mission. It is not by some strange accident that he meets with coldness, disdain or hatred. It is as the law of his development."

Perhaps the outstanding chapter in the book deals with the proper dispositions of anyone engaged in the apostolic life. First must be the conviction that the heart of the apostolate consists in subordinating oneself to the hierarchical authority of the Church. Correlative to this dependence is the realization that the principal object of apostolic labor is to bring the world into the Church's sacramental order—by receiving the sacraments in greater numbers, with greater frequency,

increased fervor, and consequently greater efficacy. As an expression of this zeal, the apostle desires to bring all men into the Mystical Body of Christ, at least to the extent that the Church is everywhere implanted with her life-giving channels of grace. However the perspective must be kept very clear. A person "who would want to reduce his activity to promoting a better social organization or to spreading a temporal beneficence without referring it all to the restoration of the Church by faith in Christ and the sacramental life would no longer be doing apostolic work." Since the task of bringing souls to God is supernatural, it does not finally rest on the resources of human powers to succeed—not even those of the apostle. If he employs all his native ingenuity, "it is not so much in the manner of a wealth which God needs as of a poverty which God is willing to use for a transcendent goal." Corollary to this reliance on grace is the value to be set on self-renunciation. "One will not avoid the mystery of the Cross. . . . Far from fleeing it, we will welcome it as the means par excellence of realizing the greatest ambitions."

In many ways, Lochet has written an excellent book. If on occasion the diction is a bit verbose, this is more than compensated for by the wealth of ideas covering the whole range of apostolic asceticism. It differs considerably from Père Chautard's classic on the same subject. Lochet is more concerned with theological integration than with direct motivation. There is also less coherent logic among the various parts; something in the style of the *Imitation of Christ*. For that reason almost any page can be quoted out of context without losing its inherent meaning. *Son of the Church* is highly recommended to priests and religious as a doctrinal synthesis of Catholic evangelism.—JOHN A. HARDON, S.J.

THE CROSS OF JESUS. Vol. I. By Louis Chardon, O.P. Translated from the French by Richard T. Murphy, O.P. Pp. 304. B. Herder Book Company, St. Louis 2. 1957. \$4.25.

The Dominican Fathers have presented us with another spiritual masterpiece in the "Cross and Crown Series of Spirituality." Written by Father Louis Chardon, O.P., *The Cross of Jesus* was published in France in 1647. Thanks to the fine work of the translator, the first volume is now available in English.

The Cross of Jesus is not the type of book one rushes through. If given the attention any good spiritual book requires, it will certainly prove profitable. The content is solid; the theme is simple:

Growth in holiness is achieved through the cross. Although the ideals are lofty ones, they are not set forth merely for mystics. Heeding Jesus' command to take up the cross daily, all holy souls will find guidance and consolation in this book.

Father Chardon makes no compromises. He leaves no doubt as to the necessity of purification through the cross before a soul can be united with Jesus. This austere message, however, seems less severe when we read the chapters on the sufferings of Jesus and His Mother. It strikes us as quite logical after we read of our place in the Mystical Body of Christ. Most important of all, we are assured that purification is effected by our cooperating with grace and the indwelling Trinity—a doctrine that is beautifully treated by the author.

In all, there are forty-eight chapters. The relative brevity of most of them seems to be a marked advantage. In each chapter a distinct message is conveyed and understood without the necessity of reading dozens of pages.

This book could also be used for meditation material. As indicated above, a number of doctrines of the spiritual life are discussed—all with reference to the cross. Father Chardon cites Scripture for added effectiveness. Moreover, his exclamations and invocations give *The Cross of Jesus* a warmth and unction that is often either lacking or overdone in spiritual writings.

Finally, this reviewer wants to congratulate Father Richard T. Murphy, O.P., for his very readable translation. Seventeenth-century French does present difficulties which often show up in English translations. This cannot be said of the English edition of *The Cross of Jesus*.—DONALD O. NASTOLD, S.J.

CHINA AND THE CROSS. A SURVEY OF MISSIONARY HISTORY. By Dom Columba Cary-Elwes, O.S.B. Pp. 323. P. J. Kenedy and Sons, New York 8. 1957. \$3.95.

Shakespearean Sonnet 116 conveys poetically the spirit of Dom Cary-Elwes's latest work. With an insight which is the fruit of twenty-five years of research, this artist depicts vividly the scenes of Catholic victories as Christ's mind marries China's amid "tempests, and is never shaken." This is the first Catholic work of this type since Abbe Huc's *Christianity in China, Tartary, and Thibet* in 1858. As the author asserts, the eastward expansion of the Church is an inspirational story, not something freakish and unique. His labor, which is based on the latest evidence, proves his statement.

The book is divided into five chapters: "The Legend of St. Thomas the Apostle," "The Nestorians," "The Franciscans in Cathay," "The Jesuit Age," and "Modern Times." Some summary of the contents of these chapters will amply support this reviewer's opinion that Dom Cary-Elwes has penned an exposition which covers the essential points of the history of Chinese Christianity and which contains facts and colorful incidents which appeal to the scholarly, as well as the casual, reader.

Latest evidence indicates that St. Thomas the Apostle never set foot on China. Earliest Christians were the Nestorians who landed at Cathay in the seventh century. Tamberlaine was the death-knell of the Nestorian Church.

New hope for conversion comes with the Franciscans. Friar John of Pian di Carpina, intrepid explorer, arrives at the command of Innocent IV. William of Rubruck, John of Montecorvino, and others follow with tenacity of purpose. Clement V at Avignon orders that seven Franciscans be raised to the episcopate, and they in turn would consecrate Friar John archbishop and patriarch of the whole East. When the Ming dynasty won its way to the imperial throne, the immense labors of the Franciscans terminated in the wake of violent persecution.

Then came the Jesuits. Saint Francis Xavier, "for whom nothing was impossible with God," died off the coast of China in 1552. In that very year was born his greatest successor, Father Matteo Ricci, S.J., whose discreet guidance of missionary activity in China wins the highest praise from the author. Following the Pauline "Go in their door . . .," Ricci builds a *rapprochement* between himself and the tradition of China. The Jesuit showed the similarity between the moral teaching of Confucius and that of Christianity. In general, Dom Cary-Elwes judges that the Jesuits met with success as long as they followed the Riccian teaching of not exciting the Chinese by imprudent acts of proselytism.

The author's explanation of the famous Rites Controversy is clear, accurate, and prudent. The possibility that the Jesuits are condoning certain pagan rituals in observance of the memory of Confucius prompts the Holy See to pronounce in 1704 against the Jesuit position. The fact that this decision was reversed in 1939 leads the writer to state: "It is not for us to sit in judgment on that decision [1704]. There were cogent reasons in favor of that judgment then. Today those reasons no longer hold, and the Holy See has thought fit to

reverse that decision in the year 1939" (p. 160). The Jesuits fade from the picture with Clement XIV's *Dominus et Redemptor*. They will return, Dom Cary-Elwes predicts, "if love is stronger than death."

The remainder of the book cites modern conditions: the rapid rise of Communist control, uncanny persecution of the faithful, the work of the Maryknolls, the Catholic school system in China, the elevation of Cardinal Tien, and the fundamental reason why merely philanthropic Christians become Communists.

For the informed reader of Chinese history, Dom Cary-Elwes synthesizes centuries of Christian activity in a scholarly, carefully annotated volume. For the uninformed, he presents a colorful and factual account of the history of the Church in China. For both, he instills with his information the desire to see one yet unwritten chapter: "The Conversion of China to Catholicism."

—JAMES J. CREIGHTON, S.J.

SARDAR PANNIKAR AND CHRISTIAN MISSIONS. By Jerome D'Souza, S.J. Pp. 146. St. Joseph's Industrial School Press, Trichinopoly, India. 1957. One rupee.

A grand old pagan of the Roman Empire confronts his Augustine in this book—with differences. St. Augustine heard the accusation that Christianity was destroying Roman civilization, and he wrote the great *De Civitate Dei*. The Catholic Church, which has been growing up in India since the days of St. Thomas the Apostle, hears the accusation that Christianity is destroying the civilizations of India and Asia. Here is an answer worthy of a smaller brother of the great Augustine himself. The author, a member of the India delegation to the General Assembly of the United Nations, finds the latest and greatest exponent of this accusation, the former India ambassador to Red China, "biased" in his approach to the missions and possessed of "insufficient" knowledge and of "harsh" judgment. Anyone interested in the missions and missiology will profit by this frank and friendly and fearless volume.—PAUL DENT, S.J.

BOOK ANNOUNCEMENTS

THE BRUCE PUBLISHING COMPANY, 400 N. Broadway, Milwaukee 1, Wisconsin.

Common Sense. By Joseph McSorley, C.S.P. We read essays on spiritual or religious topics to acquire new knowledge or new or

renewed motivation. We do not expect to find, and all too often do not find, gems of the essayist's craft. In *Common Sense* each of the thirty-one essays might well be taken as a model of what essays on the spiritual life can and should be. Reading the book is almost as inspiring and refreshing as a personal visit with the author would be. Pp. 136. \$2.75.

CATHOLIC UNIVERSITY OF AMERICA PRESS, 620 Michigan Avenue, N.E., Washington, D. C.

The Supreme Moderator of Clerical Exempt Religious Institutes. A Historical Conspectus and Canonical Commentary. By Maurice J. Grajewski, O.F.M. This is a dissertation submitted to the faculty of the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Canon Law. Pp. 180. Paper \$2.00.

FIDES PUBLISHERS ASSOCIATION, 744 E. 79th Street, Chicago 19, Illinois.

Marriage Is Holy. Edited by H. Caffarel. Translated by Bernard G. Murchland, C.S.C. A group of Christian families meeting with their chaplains to discuss their common problems are responsible for the various essays which are the chapters of this book. There is a thirty-six page appendix which contains synopses and discussion questions. It is one of the volumes of the "Fides Family Readers." Pp. 219. \$3.75.

GRAIL PUBLICATIONS, St. Meinrad, Indiana.

Queen of the Universe. An Anthology on the Assumption and Queenship of Mary. Edited by Brother Stanley G. Mathews, S.M. This is the second volume of the "Marian Library Series of Anthologies." The first was *The Promised Woman* (Grail, 1954). In the present volume you will find all the most recent pronouncements of the Holy See as well as the most recent theological research on two prerogatives of our Lady, her Assumption and her Queenship. Here is a volume well calculated to increase our love for her who is both the Mother of God and our Mother. Pp. 258. \$4.00.

P. J. KENEDY & SONS, 12 Barclay Street, New York 8, New York.

The Hermit of Cat Island. The Life of Fra Jerome Hawes. By Peter F. Anson. Monsignor John C. Hawes, the future hermit of Cat Island, led a very full and colorful life. He was born on September 7, 1876, of Anglican parents, became an architect who specialized in

ecclesiastical architecture, then became an Anglican clergyman and went as a missionary to the Bahamas in 1908. He designed and built Anglican churches while acting as pastor on Long Island. He became a Catholic in 1911, was ordained in Rome in 1915, and then took up missionary life, until 1939, in Australia where he designed and built many churches, monasteries, and convents. He was made a domestic prelate in 1937. He led the life of a hermit for seventeen years on Cat Island, one of the Bahamas. He died on June 26, 1956, and is buried near his hermitage as he requested. The author has given us an interesting and profitable book. Pp. 286. \$4.75.

THE NEWMAN PRESS, Westminster, Maryland.

Communal Life. Edited by Albert Plé, O.P. Translated by a Religious of the Sacred Heart. This is Volume VIII in the justly popular "Religious Life Series." It deals with that essential element of the religious life, common life, from many points of view, historically, canonically, ascetically; it does not neglect the contributions of modern psychology; and it points out adaptations that must be made in view of the background that modern youth bring to religious life. Pp. 320. \$4.50.

The Insight of the Curé D'Ars. Selected Stories by Msgr. Francis Trochu. Translated by V. F. Martel. The fifty stories of this volume, all illustrative of the mystical insight of the Curé D'Ars into the secrets of souls, make very interesting reading and furnish much material for reflection. Pp. 103. \$1.75.

THE PRIORY PRESS, Asbury Road, Dubuque, Iowa.

Toward Marriage in Christ. By Thomas C. Donlon, Francis L. B. Cunningham, and Augustine Rock, all of the Order of St. Dominic. The book is the first of a new series entitled "College Texts in Theology." Unlike most books on marriage, this one was written to be used as a textbook; hence with the requirements of college students and college class procedures in mind. It contains a nine-page bibliography. Pp. 199. Paper \$1.50.

SHEED & WARD, 840 Broadway, New York 3, New York.

Theology for Beginners. By F. J. Sheed. Perhaps the greatest single need of the average Catholic layman today is a better knowledge of the faith that is the norm he lives by; a knowledge that will enable him to give a satisfactory answer to the non-Catholic who may ask him the reasons for his faith and conduct; a knowledge too that will

lead him to a more intelligent practice of his faith. An excellent introduction to that knowledge is *Theology for Beginners*, written by a layman who has received the degree of Doctor of Sacred Theology *honoris causa*. The book could also serve as an excellent text for study clubs. Pp. 241. \$3.00.

Mère Marie of the Ursulines. By Agnes Repplier. This gripping biography of Mère Marie who founded the first convent school in North America in 1639 was first published in 1931. If you have not already read the book, now is the time to read it. Pp. 314. \$3.15.

The Beginning of the English Reformation. By Hugh Ross Williamson. The author, a former Anglican clergyman and a recent convert (1955) to Catholicism, gives us an excellent analysis of the complexities of the English Reformation, a period of English history widely misunderstood even today. The book is very well written as one would expect from the author of eleven plays and a former editor of *The Bookman* and *The Strand*. Pp. 113. \$2.50.

In We Sing While There's Voice Left by Dom Hubert van Zeller, O.S.B., we have another interesting book on the spiritual life for the layman. It measures up fully to the high level of excellence which the author has established in his other books. Like them it is matter-of-fact, down-to-earth, and faces reality squarely. Pp. 198. \$2.50.

The Restless Christian. By Kilian McDonnell, O.S.B. The number of spiritual books written explicitly for the layman is gratifying. It testifies to the growing realization that the lay Catholic is called to holiness, and it supplies the necessary information and inspiration. You may recommend *The Restless Christian* to lay Catholics with the certain knowledge that you are giving them an effective means of progress. You may also, though you are a religious, read the book yourself with profit for your own soul. An unusual feature of the book is an eight-page list of suggested readings on the spiritual life. Pp. 183. \$3.00.

SISTERS OF MERCY, 8200 West Outer Drive, Detroit 19, Michigan.

Into Thy Hands. By Sister Mary E. O'Connor, R.S.M. This book of reflections intended for refectory reading for the Sundays of Recollection first appeared in mimeographed form. So many requests for copies were received that it is now available in printed form. Pp. 105. Cloth \$1.75.

SYRIAN CARMELITE CONGREGATION, Monastery Road, Ernakulam 1, South India.

Souvenir of the First All-Kerala Religious Week, Dec. 27-30, 1955. The closing days of 1955 witnessed what was probably a unique and certainly a most profitable centenary celebration at Sacred Heart College, Thevara, in the state of Kerala in Southwest India, to mark the completion of the first century of activity of the Syrian Carmelite Congregation since its canonical erection in 1855. All the numerous orders and congregations of Kerala were invited to send delegates to a convention, not to recall the history of the congregation or to extend their felicitations, but to discuss their common religious problems and those of the South of India. Souvenir prints in full the addresses made before the convention together with a resumé of the discussions that followed. We congratulate the Syrian Carmelite Congregation not only on the occasion of their centenary but also on the wise and profitable way that it was commemorated. It was a good preparation for the persecution the large and ancient and fervent Kerala Catholic community suffers in its schools from the Communists recently elected in the predominantly non-Christian state of Kerala.

SOME BOOKS RECEIVED

[Only books sent directly to the Book Review Editor, West Baden College, West Baden Springs, Indiana, are included in our Reviews and Announcements. The following books were sent to St. Marys.]

Love and Marriage. By James Kelly. Clonmore and Reynolds Limited, 29 Kildare Street, Dublin. 3/-(paper cover).

God's Infinite Love and Ours. By Robert Mageen, C.S.S.R. Clonmore and Reynolds Limited, 29 Kildare Street, Dublin. 12/6.

Come, O Holy Ghost! By Adrian Lyons, O.F.M. Clonmore and Reynolds Limited, 29 Kildare Street, Dublin. 12/6.

A Dangerous Little Friar. The Life of Father Titus Brandsma, O.Carm. By Josse Alzin. Clonmore and Reynolds Limited, 29 Kildare Street, Dublin. 9/6.

Questions and Answers

[The following answers are given by Father Joseph F. Gallen, S.J., professor of canon law at Woodstock College, Woodstock, Maryland.]

—I—

During Lent should a priest celebrate the Mass of the ferial day or of an occurring feast?

On a dm. or d. feast that falls between Ash Wednesday and the Saturday before Palm Sunday, an ember day except those of Pentecost, Rogation Monday (Monday before Ascension), or a common vigil, the Mass may be either of the feast in the festal, not votive, manner or of the ferial day or vigil. However, since liturgically the *Temporale* is preferred to the *Sanctorale* and the full celebration of a vigil is desirable, the preferred Mass liturgically is that of the ferial day or vigil.

If the feast is a d. 1 or 2 cl., it must be celebrated. If the feast is only of s. rite or a mere commemoration, the Mass of the ferial day or vigil must be said.

On dm. and d. feasts during the same period of Lent and Passiontide only, the private recitation of the office may be of the feast or of the ferial day. Cf. J. O'Connell, *The Celebration of Mass*, 54; Mueller-Ellis, *Handbook of Ceremonies*, 42; Wuest-Mullaney-Barry, *Matters Liturgical*, n. 280.

—2—

Our constitutions permit a renewal of temporary vows to be anticipated by a month. When does such an anticipated renewal or new profession begin to run?

Your constitutions are merely stating the law of the code. The following three important points are to be kept in mind in an anticipated renewal.

(a) **Length of anticipation.** Canon 577, § 2, permits an anticipated renewal of temporary vows but not by more than a month. Therefore, if the profession is to expire on August 15, 1957, the anticipated renewal may not be made before July 15, 1957. Berutti, *De Religiosis*, 210; Jone, *Commentarium in Codicem Iuris Canonici*, I, 506; Cervia, *De Professione Religiosa*, 114.

(b) **Competent superior.** In the law of the code, the anticipation as such may be permitted by any superior, whether higher or minor local (c. 577, § 2). However, the right here is only to permit an anticipation. Since the renewal is a juridical profession, all the requisites of such a profession must be observed; and therefore the admission to this anticipated profession must be made by the competent higher superior with the vote of the council or chapter according to the constitutions (cc. 543; 575, § 2). In constitutions an anticipation is usually reserved to higher superiors or to a particular higher superior.

(c) **When does the anticipated renewal begin to run?** In the example given above of a profession that expires on August 15, 1957, and is anticipated on July 15, 1957, does the new profession begin to run from August 15 or July 15? This depends on the intention of the one making the profession, which is presumed to be according to the way the matter is understood in the particular institute. Ordinarily the understanding is that the anticipated renewal begins to run from the time when the former profession is completed, i. e., August 15. If such an understanding does not exist in the institute, the presumption is that the intention was for the new profession to begin to run from July 15. Explicit instruction should be given to the renovants on this matter, since it is possible that the subject would be without vows for a month of the triennium; and consequently the perpetual profession would be invalid. The better method is to intend that the new profession begin to run from August 15. Cf. Goyeneche, *Quaestiones Canonicae*, I, 442-43; De Carlo, *Jus Religiosorum*, n. 300; Creusen, *Revue des Communautés Religieuses*, 18-1946-184-85; Choupin, *Nature et Obligations de l'État Religieux*, 301-2; Jombart, *Traité de Droit Canonique*, I, 626.

—3—

My family or close relatives give me five or ten dollars or more because I am their relative. The money therefore constitutes a personal gift. When the money is turned in, is it contrary to poverty to ask to use it for a definite purpose?

The norm for asking and giving permission in the matter of poverty is the need of the religious according to the limit in quantity and quality of material things prescribed by the law or legitimate traditions of the particular institute (c. 594, § 3). Therefore, the fact that you received a gift is completely indifferent in relation to

this norm. If you had not received a gift, you would have the same right of asking for your necessities. The fact that you did receive a gift is no motive for asking and no motive for the superior to give the permission. Religious profess poverty according to their constitutions, i. e., according to the norm described above; they do not profess poverty according to their income. The gift is in some sense a positive reason for not giving the permission, simply because it leads to the practice of poverty according to one's income. This practice eventually causes a distinction of classes in the institute, the well to do and the poor, and is contrary to canon 594, § 1, which prescribes a moral uniformity in material things for religious of the same institute. "Religious men and women should be under one law; there is no place for class distinctions in religion" (Reverend H. Middendorf, S.C.I., *Acta et Documenta Congressus Generalis de Statibus Perfectionis*, I, 407). It is also not a very mature practice for a religious to ask constantly to use all or part of the gifts he receives. Cf. REVIEW FOR RELIGIOUS, January, 1949, 38-39.

—4—

When a religious receives money as personal Christmas gifts, may he keep the money until he gets what he wishes? May a religious save money during the year for a trip he intends to take during the summer?

Do we misunderstand poverty because it is a complicated and difficult matter or because we do not wish to understand it? If the Christmas gifts were made to you either certainly or dubiously because of the fact the you are a religious, they are not personal gifts and their proprietorship was immediately acquired by your institute (c. 580, § 2). To use such gifts without permission would be a sin against both poverty and justice. The religious is to hand in all money as soon as he can conveniently do so. If a limit of time is prescribed by the particular constitutions or customs for handing in money, this limit must be observed. The law of the Church commands that there be a common treasury and excludes individual treasuries of money by religious (c. 594, § 2). As stated in the preceding case, the norm of asking and giving permission is what the religious needs, not what he merely desires.

The saving for trips is sufficiently answered above. If this trip is something permitted by the institute, e. g., a visit to one's parents, then the institute should pay the expenses of the trip. Relatives or

friends may make a free gift of such expenses. However, the gift should be free in fact, and an institute is not to insist on or condone a factual policy that only those who get the money get the trips. Secondly, the institute should provide and pay for a reasonable vacation for its subjects. Canon law does not favor vacations outside the houses of the institute (c. 606, § 2). "It is of great importance that religious find their recreation and have their vacations in their own religious surroundings and not with their families or friends. Sojourns with relatives frequently contaminate the religious spirit, permit the infiltration of the spirit of the world, and lead especially to violations of poverty" (Reverend Benjamin of the Most Holy Trinity, O.C.D., *Acta et Documenta Congressus Generalis de Statibus Perfectionis*, II, 195). Outside of such a case as that mentioned above, the business or work of the institute seems to me to be the only justifiable reason for trips. I see no reason why a religious whose institute is located in Pennsylvania must visit the west coast, the shrines of Canada, Lourdes, Rome, or Ireland. Religious are poor people, and poor people cannot make such trips.

Pius XII has said of religious poverty: "The abnormal disparity between those of excessive wealth and those wasted by misery and want gives rise to fatal sources of corruption. An admirable remedy for this calamity and corruption is the example of evangelical poverty. This is the attendant from heaven of the precept of labor, the friend of virtue, the teacher of nations, the protection and glory of the Kingdom of Christ, the most faithful preserver of a better hope. Its glorious standard has been entrusted to your hands; preserve it unstained. It is dishonorable to profess poverty in the dissimulation and fallacies of word and to destroy it in fact. . . . Do not permit the beauty of poverty that is manifest in your habit and clothing to be lamentably clouded by sumptuous dwellings and delicate pleasures and comforts of life nor that your conduct contradict your words" (REVIEW FOR RELIGIOUS, May, 1955, 123).

—5—

You have stated that the number of permissions required in many institutes is excessive (REVIEW FOR RELIGIOUS, November, 1955, 308). What permission should be demanded for ordinary minor necessities?

The questioner has reference to such things as soap, toothpaste, writing paper, pencils, ink, etc. These should be put in a place accessible to all the community, and all will be able to take what they

QUESTIONS AND ANSWERS

need and when they need it without particular or special permission. The mere fact of such an arrangement contains the implicit granting of general permission. It is safe and evident doctrine that general permission should be granted when the demanding of special permission would be inefficient or excessively burdensome. It is not only burdensome but oppressive to have to go to a superior's room whenever one needs ink for his fountain pen. Such practices also tend to lower the influence of a superior to that of a storeroom clerk. Small things in the spiritual life have their value, but it remains the value of small things. The tombstone of the influence of many superiors bears the depressing inscription of absorption in small things.

—6—

Precedence in going to Communion is being abandoned, but in most communities the seating in the refectory continues to be according to precedence. Why cannot precedence be abandoned also in the refectory?

I certainly know no reason why it cannot be abandoned. Such precedence is redolent of formalism and externalism and is opposed to the spirit of humility, simplicity, and of a family that should characterize any religious institute. In my opinion, the observance of precedence in the religious life should be confined to such formal assemblies as demand its observance, and I can think of no such assembly except a chapter. Canon 171, § 2, commands that the votes be cast in order of precedence, and at least the practical inference is that the seating in a chapter must be in order of precedence. Cf. REVIEW FOR RELIGIOUS, November, 1955, 301.

Precedence is one of the many customs that should be studied for adaptation. "The effort at adaptation will be focused first on the elimination of routine. Then superiors ought to consider abandoning certain little customs that have piled up during the course of the ages, customs that are not in any way deserving of veneration and which today seem burdensome or even ridiculous. What would the founder or foundress say on seeing sons and daughters clinging despairingly, as though to a last chance of salvation, to practices which are not essentially bound up with the spirit of the institute? Superiors will also give new life to the letter of the rule and to the customs which are peculiar to a certain community. If these do not correspond to the reality they formerly expressed, why should we be afraid of adapting them?" (Reverend Victor de La Vierge, O.C.D., *Religious Sisters*, 265).

The Holy See and Teaching Brothers

A LETTER BY Pope Pius XII, dated March 31, 1954, and addressed to Cardinal Valeri, prefect of the Sacred Congregation of Religious, discussed the nature and dignity of the teaching brothers' vocation. The official Latin text of this letter is in *Acta Apostolicae Sedis*, 46 (1954), 202-5. Several English translations have appeared in our country. *Commentarium pro religiosis*, 33 (1954), 150-61, published the Latin text, with some annotations by Father A. Gutiérrez, C.M.F., and some interesting background.

According to the *Commentarium*, the procurators general of eight institutes of teaching brothers have the custom of meeting in Rome and discussing their mutual problems. The institutes are: Christian Brothers; Christian Brothers of Ireland; Marists; Marianists; Brothers of Christian Instruction of Ploërmel; Brothers of the Sacred Heart; Brothers of St. Gabriel; and the Xaverian Brothers. The main point discussed in their meeting in the spring of 1953 was the problem of vocations to their institutes, and especially the very delicate problem of misunderstanding by the clergy. Deeply concerned about this problem, the procurators general decided to ask His Holiness for an official statement concerning the nature, dignity, and value of the teaching brothers' vocation and apostolate. Thus, with the approval of their own superiors and of the Sacred Congregation of Religious, they addressed a letter to the Pope. The French text of their letter, dated October 15, 1953, is given in the *Commentarium pro religiosis*.

The Annotations

Since Father Gutiérrez' remarks serve as a sort of brief commentary on the papal letter, the *Commentarium* publishes them immediately after the letter. It seems better for our

purpose, however, to incorporate his principal points into this introductory background material because this will help to appreciate the content of the papal letter, as well as of the letter addressed to the Pope by the procurators general.

The principal points stressed by Father Gutiérrez are these: (1) The teaching brothers are religious in the full sense of canon law. (2) They have a special divine vocation, which is approved and specially protected by the Church. (3) Their apostolate of teaching is given to them by the Church itself; and the Church recognizes this apostolate as a higher call than Catholic Action. (4) The object of this apostolate is to form good men, good Catholics, and leaders; and this is accomplished not only by having excellent schools and teaching methods, but also and especially by teaching Christian doctrine and morality. (5) Since the pontifical institutes of brothers have received from the Holy See a commission to teach religion, they have a right to exercise this apostolate within the limits of canon law. (6) One sign of the fruitfulness of the brothers' apostolate of teaching is the number of ecclesiastical vocations among their alumni.

On the last point, Father Gutiérrez gives some interesting statistics concerning seven institutes of teaching brothers with a total professed membership of 31,006. Of their former pupils who were still living in 1953, there were 10 cardinals, 218 bishops, 31,938 priests, and 11,398 seminarians.

I. Letter of the Procurators General

Most Holy Father:

The undersigned procurators general of eight institutes of teaching brothers lay at the feet of Your Holiness their respectful homage as loyal and obedient sons; and, in full agreement with the officials of the Sacred Congregation of Religious, they beg you graciously to consider a problem which their superiors are now making efforts to solve, that is, the misunderstanding by certain members of the clergy of the usefulness and canonical

status of our vocation as lay religious men engaged in the teaching apostolate.

Recalling the provisions of canon law (c. 107), Your Holiness declared to the religious assembled in an international congress at the end of the Holy Year, 1950, that "Between the two states—clerical and lay—which constitute the Church, there falls the religious state." As religious with simple vows, our profession places us in the humblest category of the religious state.

We are religious in so far as we tend toward the perfection of charity by the practice of the three vows of the state of perfection; we are laymen inasmuch as we have deliberately offered to God our sacrifice of the priestly dignity and of the spiritual privileges which priests enjoy in order to concentrate all our activity on one apostolate alone: the Christian education of youth.

This apostolate was entrusted to us by the Holy Church. It is "a tedious work and a thankless task," as Your Holiness pointed out when speaking to the masters of the French universities on April 10, 1950. But divine Providence has continually blessed such work and has rewarded it with the most noble of harvests through the priestly and religious vocations which spring up in our schools.

"It is an unassailable fact that the number of priestly vocations is, if not the only criterion, at least one of the surest criterions for measuring the strength and fruitfulness of a Catholic school or of any Catholic educational institution." This is the judgment Your Holiness pronounced on May 28, 1951, at an audience marking the fifth centenary of the College Marcantonio Colonna.

The statistics on this subject which we have the honor of submitting to Your Holiness are based on the most recent research and are of such a nature as to console the heart of the Holy Father by showing in just what proportion the labors of

teaching brothers contribute to the increase of the clergy throughout the entire world.

These results would be even more noteworthy if the numerical growth of our own institutes permitted us to answer all the appeals we are constantly receiving for the further expansion of our present works and for ventures into new fields of apostolic endeavor.

We here touch upon the unfortunate problem which we wish to bring to the attention of Your Holiness. In many places our recruiting is hindered and the perseverance of those whom we do recruit is jeopardized by the misunderstanding or the opposition of certain members of the clergy. These ecclesiastics are ignorant, or appear to be ignorant, of the canonical status of our vocation as well as of the mission which the Church, by its approbation of our institutes, has confided to us.

In Appendix No. 2 of this petition, we recount to Your Holiness some of the fallacious arguments disseminated against us and some of the methods used in certain regions to turn young men away from our novitiates or to direct toward the clerical state some of our own religious even though already bound by perpetual profession.

We thought, Most Holy Father, that a word from the Chair of Truth would be most helpful to us in our efforts to refute these fallacies, to break down the prejudices which they engender, to encourage and guide souls of good will somewhat confused by these false ideas.

The recent yearly congress of the Union of Teaching Brothers held at Paris—the report of which we beg you to receive as a humble testimony of our loyalty—seemed an appropriate occasion for addressing the present petition to Your Holiness.

Confident of the gracious welcome it will receive from the head of Christendom and the father of all religious and imploring your blessing, very respectfully we profess ourselves once

more Your Holiness's most humble and obedient sons. Rome, October 15, 1953.

II. Letter of Pius XII to Cardinal Valeri

Beloved Son, Health and Apostolic Benediction:

The procurators general of eight religious institutes of brothers, whose special mission is the instruction and education of youth, have presented Us with an official report of the annual meeting of the French provinces of their institutes, held last year at Paris, in order to inform Us of what had been accomplished there and what they hope to accomplish in the future. At the same time, they besought Us in a submissive and respectful spirit to give them paternal instruction and to point out to them the best means to increase their numbers and to achieve the happiest results in their recruitment of vocations.

That is what We gladly do in succinct form by means of this letter. And in the first place, We congratulate them very much, because We know with what zealous and untiring will these brothers are fulfilling the mission confided to them, a mission that can be of the greatest assistance to the Church, to the family, and to civil society itself. Indeed, their work is of great importance. Boys and young men are the blossoming hope of the future. And the course of events in the years ahead will depend especially upon those young men who are instructed in the liberal arts and every type of discipline, so that they may assume the direction not only of their private affairs but also of public matters. If their minds are illumined by the light of the gospel, if their wills are formed by Christian principles and fortified by divine grace, then we may hope that a new generation of youth will emerge which can happily triumph over the difficulties, bewilderments, and fears that presently assail us and which by its knowledge, virtue, and example can establish a better and healthier social order.

It is Our great consolation to know that these religious institutes are laboring to that end, guided by those wise rules

which their founders have bequeathed to their respective institutes as a sacred inheritance. We desire that they perform this task not only with the greatest alertness, diligence, and devotion, but also animated by that supernatural spirit by which human efforts can flourish and bring forth salutary fruits. And specifically We wish that they strive to imbue the youth confided to them with a doctrine that is not only certain and free from all error, but which also takes account of those special arts and processes which the present age has introduced into each of the disciplines.

But what is most important is this, that they draw supernatural strength from their religious life, which they ought most intensively to live, by which they may form to Christian virtue the students committed to their care, as the mission confided to them by the Church demands. For if this virtue were relegated to a subordinate position or neglected entirely, neither literary nor any other type of human knowledge would be able to establish their lives in rectitude. In fact, these merely human attainments can become effective instruments of evil and unhappiness, especially at the age "which is as wax, so easily can it be fashioned to evil" (Horace, *De arte poetica*, 163).

Therefore, let them watch over the minds and souls of their pupils; let them have a profound understanding of youthful indifference, of its hidden motivations, of its deep-seated drives, of its inner unrest and distress, and let them wisely guide them. Let them act with vigor to drive away at once and with the utmost determination those false principles which are a threat to virtue, to avert every danger that can tarnish the brightness of their souls, and to so order all things about them that while the mind is being illumined by truth, the will may be rightly and courageously controlled and moved to embrace all that is good.

While these religious brothers know that the education of youth is the art of arts and the science of sciences, they know,

too, that they can do all these things with the divine aid, for which they pray, mindful of the word of the Apostle of the Gentiles: "I can do all things in Him who strengtheneth Me" (Phil. 4:13). Therefore, let them cultivate their own piety as much as they can, as is only right for those who, although not called to the religious priesthood, yet have been admitted to the lay form of the religious life (c. 488, 4). Such a religious institute, although composed almost entirely of those who by God's special calling have renounced the dignity of the priesthood and the consolations that flow therefrom, is all the same held in high honor by the Church and is of the greatest assistance to the sacred ministry by the Christian formation of youth.

On a previous occasion we turned our attention to this subject, saying: "The religious state is in no sense reserved to either the one or the other of the two types which by divine right exist in the Church, since not only the clergy but likewise the laity can be religious" (Allocution to the meeting of religious orders held at Rome, AAS, 1951, p. 28). And by the very fact that the Church has endowed laymen with this dignity and status, it is quite plainly signified to all that each part of this holy militia can labor, and very effectively, both for its own salvation and that of others, according to the special canonical rules and norms by which each is regulated.

Wherefore, let no one lack esteem for the members of these institutes because they do not embrace the priesthood, or think that their apostolate is less fruitful. Moreover, it is a fact well known to Us that they gladly encourage the youths committed to their care for instruction and education to embrace the priesthood when it seems that divine grace is calling them. Nor is there any lack of instances of their former pupils who now adorn the ranks of the episcopate and even the Sacred College of Cardinals. These religious institutes merit and deserve Our praise and that of the whole Church; they deserve, also, the good will of the bishops and the clergy, since they give them their fullest support, not only in providing a fitting

education for youth, but also in cultivating the vocations of those students whom divine grace attracts to the sacred priesthood.

Therefore, let them hold to the way upon which they have entered, their vigor increasing day by day; and one with the other religious orders and congregations to whom this work has been confided, let them devote themselves to the instruction and education of youth with peaceful and willing souls.

As a pledge of the divine help, which we implore for them with earnest prayer, and as a testimony of Our personal benevolence, we lovingly impart the apostolic blessing to you, Our beloved son, and to each of the superiors of these institutes, to their subjects and to their pupils.

Given at Rome, at St. Peter's, on the 31st day of the month of March, of the year 1954, the sixteenth year of Our pontificate.

SUMMER SESSIONS

[EDITORS' NOTE: The deadline for summer-session announcements to be included in our May number was March 1. Since the May number is the last one to be published before the summer sessions begin, it will be useless to send us further announcements for 1958.

We wish to take this occasion to make one candid remark. In our November, 1957, number, page 321, we outlined several specifications to be observed in drawing up summer-session announcements. Most deans who sent us announcements either completely or partially ignored these specifications. May we suggest that someone who reads this magazine might call his or her dean's attention to this?]

St. Louis University will feature an institute in liturgical music: Gregorian Chant and Polyphony, June 9-13. During the six-week summer session, June 17 to July 25, there will be graduate courses in the Theology of the Mystical Body and in Moral and Ascetical Theology, together with undergraduate courses in Sacred Scripture, Divine Grace and Corporate Christianity, and in other topics. For further details write to: Department of Religion, St. Louis University, St. Louis 3, Missouri.

Registration for the summer session at St. Bonaventure University will take place on June 30. Classes will extend from July 1 until August 7. Special attention is called to the School of Sacred Services for the sisters. The purpose of this program is to afford teaching sisterhoods an opportunity of broadening and deepening their knowledge of religion and of acquiring a scientific and scholarly

(Continued on page 81)

Religious and Psychotherapy

Richard P. Vaughan, S.J.

THE PAST TWO decades have seen an ever-increasing awareness of the presence of mental illness in our midst.

Newspapers and magazines have served as media to educate the public. As a result, the person who previously had been accepted by his family and friends as "just naturally odd" is looked upon as mentally disturbed and in need of psychiatric care. The usual treatment of twenty or thirty years ago, which consisted of relegating the peculiar member of the family to the back of the house or excusing his presence by an embarrassing wink, has to a great extent given way to the realization that the emotionally and mentally ill can be helped only by adequate psychiatric treatment. Within the cloister and the convent, however, this changing attitude has been slow to make its appearance. Many superiors recognize signs of mental disorder in one or more of their subjects, but they are hesitant even to consider the possibility of psychiatric aid. In general, they will exhaust every other possible source of assistance before they will send the subject to a psychiatrist. If one stops to analyze this distrust, a number of reasons come to mind.

Sources of Negative Attitudes

In the first place, this negative attitude toward psychiatry is partially due to the historic role of the priest. From the earliest days of the Church, the clergy have been the accepted pastors of souls. The very notion of pastor implies a duty to guide and direct. Since there was no other source of professional guidance until quite recently, the full burden of this duty fell upon the shoulders of the priest. It became the accepted practice for the faithful to seek his help when confronted with the vexing problems of phobias or compulsions as well as in their strivings toward spiritual perfection. As a matter of fact, many looked upon these purely psychological disorders as spiritual difficulties.

This attitude has persisted until our own day. It is especially prevalent among priests, brothers, and sisters. Even though experience has shown that most priests are not equipped to deal with pathological emotional disturbances, many religious cling to the outdated view that the priest should be the sole source of assistance. They are convinced that spiritual guidance and the frequent reception of the sacraments are the best remedies for neurotic disorders. Psychiatric care is deemed necessary only in those cases where the individual can no longer live in the religious community.

A further source of antagonism is the materialistic and anti-religious philosophy held by some of the most important psychiatrists. Foremost among these is Sigmund Freud, who has done more to shape psychiatric thought than any other individual. Unfortunately, most religious have heard only of Freud's errors. They have made no attempt to understand his valuable contributions to the science of treating the mentally ill or to sort out his scientific findings from a biased and irreligious philosophy, which came as an after-thought. They summarily dismiss Freud's works on the false assumption that their sole topic is sex in its basest form. This view has led to a condemnation of the scientific as well as the philosophical teachings of Freud. Since most psychiatrists are Freudian to a degree, a distrust for the whole profession has resulted.

Finally, there are the often-quoted examples of seemingly immoral advice given by some psychiatrists. One of the traits of the mentally ill is a resistance to treatment. It sometimes happens that this resistance takes the form of trying to undermine the reputation of the therapist. If this can be successfully accomplished, the neurotic feels justified in discontinuing treatment. Thus, he sometimes either consciously or unconsciously misinterprets the words of the psychotherapist. This misinterpretation gives rise to some of the stories of immoral suggestions offered during the sessions of therapy. Of course, it cannot be

said that this is true in every instance. Undoubtedly, there are genuine cases of psychiatrists advocating sinful actions. Such advice does not, however, constitute good therapy. It is not the function of the psychotherapist to make moral judgments for his patients. It is rather a sign of incompetence. However, just as there is a certain amount of incompetence in the other branches of medicine, so too we should expect it in psychiatry. We do not condone such incompetence, but look forward to the day when it will be eliminated. The solution to the problem is not to condemn the whole profession, but to know the qualifications of the psychotherapist to whom we refer a patient.

Church's Position

As can readily be seen, the three above-mentioned sources of hostility toward psychiatry as a medium for treating mental illness are the product of personal attitudes and personal experience. They in no way express the official view of the Church. Up to a few years ago, the Church had not as yet officially indicated her position in regard to psychiatry. She prudently and cautiously waited before making any statement. The negative views that were prevalent among Catholics some ten or fifteen years ago simply reflected the personal attitudes of a large percentage of the clergy. In 1953 the Holy Father, Pius XII, at the Fifth Congress of Psychotherapy and Clinical Psychology concluded his address to the delegates with these words: "Furthermore, be assured that the Church follows your research and your medical practice with warm interest and best wishes. You work on a terrain that is very difficult. Your activity, however, is capable of achieving precious results for medicine, for the knowledge of souls in general, for the religious dispositions of man and for their development. May providence and divine grace light your path!" These words represent an official statement of the Church. They certainly indicate anything but a negative and hostile attitude toward the arduous work of the psychotherapist.

Types of Psychiatry

In general, therapy for the mentally ill takes two forms: one which is strictly medical and one which is psychological. The medical approach makes use of such means as brain surgery, electric shock treatment, and the use of drugs. This approach is entirely in the hands of medical specialists. The second approach, which is called psychotherapy, makes use of a continuing series of interviews. This latter approach is not limited exclusively to the medical profession. At present, not only psychiatrists but also psychologists and psychiatric social workers are practicing psychotherapy. In a number of instances, the members of the latter two professions practice psychotherapy under the supervision of a psychiatrist, because of the physical implications involved in many cases of mental illness.

With those who are so seriously ill that little personal contact can be established, the purely medical techniques are used until such a time as psychotherapy can be profitable. With the less seriously disturbed, some psychiatrists make use of a combination of psychotherapy and drugs, while others look upon drugs as a crutch and prefer to depend entirely upon psychotherapy. It is this latter type of treatment toward which numerous religious are so antagonistic. If the only technique used by psychiatry were the administration of drugs or surgery, there would probably be much less opposition to it.

Psychotherapy

If one surveys the history of mankind, it becomes apparent that a type of psychotherapy has been practiced for centuries. It seems safe to say that people have always had problems that they were unable to solve without the help of others, and these problems disturbed their emotional equilibrium in varying degrees of seriousness. The writings of ancient Greece and Rome tell of troubled individuals seeking advice and aid from the wise and learned. From the very beginnings of the Church, people brought their troubles and problems to the priest. In past

generations, most had a close friend with whom they could discuss their most intimate affairs. The help derived from these above-mentioned sources came not only from the advice given by the friend, priest, or learned counselor, but also from the relationship that was established through numerous sessions of conversation and from the insight into the problem that the disturbed party gained through the very act of talking about it. However, because of a lack of knowledge and skill in dealing with human emotions and feelings, those consulted frequently found themselves at a loss to help those who sought their assistance.

With the development of scientific methods in psychiatry, men discovered that they could apply the results of their investigations to the emotionally and mentally ill and thus aid those who had previously been immune to all known sources of help. In this manner, psychotherapy, as it is known today, was born. One practices scientific psychotherapy when he can analyze an emotional disorder and then during the course of his dealings with the afflicted person apply the psychological techniques that are the product of fifty years of clinical experience and research. The good therapist must have learning, skill, and experience. Basically, therefore, psychotherapy is nothing more than the age-old practice of aiding others through communication, but now built upon a scientific foundation. It has the added factor that the therapist has a psychological knowledge and skill which his predecessor lacked.

Morality and Psychotherapy

Since religious men and women are by no means free from emotional and mental disorders, the development of psychotherapy should have offered a welcome solution to a very vexing and persistent problem. However, owing to the previously mentioned factors, a negative and hostile attitude arose among religious toward the whole movement. As a result of this attitude, today when a religious superior is faced with the necessity of seeking psychiatric help for a subject, he frequently hesitates

for a considerable length of time, questioning the advisability of such a step. Because of the seemingly close connection between religion, morality, and psychiatry, the superior sees in psychotherapy a potential danger to the faith and religious vocation of the subject. Psychiatric aid has, therefore, become in most instances a last resort. For the most part, this attitude is built upon a false notion of the nature of psychiatric treatment.

The treatment of mental illness pertains to the science of medicine. Just as there are specialists in the fields of surgery, obstetrics, and internal medicine, so too there are specialists in the area of mental disease. The specialist in this branch of medicine is the psychiatrist. His training, which consists of three years of concentrated study and work with the mentally ill over and beyond his general course in medicine, adequately equips the psychiatrist to treat the mentally ill. His auxiliaries, the psychologist and psychiatric social worker, likewise have an intensive training; but the orientation of their studies restricts their activity to psychotherapy and diagnostic testing.

The religious who is psychotic or neurotic is just as sick as the religious with a heart or stomach disorder. And he is just as much in need of treatment. He, therefore, has an equal right to the specialized services of those who have been trained to treat his particular disorder. In all probability, unless he does obtain this specialized care, his condition will grow progressively worse. In view of this fact, the emotionally afflicted priest, brother, or sister is certainly justified in making a request for psychiatric care. And in those cases where the mentally ill are unable to make such a request because of their disorder, superiors have the obligation to see that these sick religious obtain specialized treatment. We are all bound to preserve our life and health. Severe mental diseases sometimes hasten death, and in almost every instance undermine physical health. Moreover, mental health is equally as important as physical health for happy and efficient living. The superior, therefore, who disregards the condition of a severely neurotic or psychotic sub-

ject because of an erroneous prejudice against psychiatric treatment works a gross injustice upon the afflicted religious.

Any Psychiatrist?

Granted that a religious is given permission to seek psychiatric treatment, the next problem that presents itself deals with the particular therapist to whom the religious is sent. In brief, should a priest, brother, or sister seek the services of any psychiatrist? Obviously, some psychiatrists have a better reputation than others, just as some heart specialists have a better reputation than others. Thus, it seems needless to say that religious should seek out the best possible psychiatric treatment available in the area. This means that the therapist should be competent in his profession. One of the foremost characteristics of a competent psychiatrist, in addition to knowledge and skill, is a deep understanding and respect for the person of his patient. These two factors result in a relationship between the patient and the therapist that becomes the cornerstone of successful treatment.

Understanding and respect naturally include an appreciation of the religious and moral convictions of the patient, since these are an integral part of his personality. Thus, contrary to the thinking of a number of priests and sisters, the competent psychiatrist does not try to undermine the faith and moral principles of his patient but rather accepts these convictions. He knows that he has had no specialized training in religion and morality which would qualify him as an authority in these areas. Furthermore, he looks upon these areas as foreign to his function as a professional man. Should a religious problem arise with a patient, he sends the patient to a specialist; namely, the priest who is a trained theologian. Thus, any conflict that might arise between morality and psychiatry is the product of incompetency rather than the natural outcome of the psychotherapeutic process.

A Catholic Psychiatrist?

One of the questions which is most frequently asked is whether a Catholic should seek the services of a Catholic psy-

chiatrist in preference to those of a non-Catholic. This question is especially pertinent when one is dealing with a religious who is in need of psychotherapy. If there is a choice between two psychiatrists who are equally skilled, but one is a Catholic and the other is not, then it would seem that the better choice would be the Catholic. The reason for such a choice does not rest upon moral issues, but rather upon the need for full understanding of the patient.

A Catholic psychiatrist is in a much better position to understand the religious life and all its implications than the non-Catholic. Thus he is more likely to be able to offer greater assistance to the mentally-ill religious. However, it sometimes happens that a particular non-Catholic psychiatrist has a deep interest in priests, brothers, and nuns and, as a result, has spent considerable time and effort in trying to gain an appreciation of the religious life. In such instances, it may well be that the non-Catholic psychiatrist is equally as well equipped to treat the religious as the Catholic psychiatrist. It should also be noted that the fact that a psychiatrist is a Catholic does not mean that he is a good psychiatrist and capable of treating religious. Some Catholics have little understanding of or sympathy for the religious life.

In those few cases where religious and moral problems are deeply interwoven with the neurotic condition, the Catholic psychiatrist who is well versed in his faith is in a considerably better position to help the religious patient than the non-Catholic, because he has a better understanding of what his patient is trying to convey to him. It is needless to say that in these instances the priest with training in psychotherapy is in a unique position. Unfortunately, however, there are very few priests who have sufficient skill and experience in psychotherapy.

In the majority of psychological problems found among religious, however, faith and morality play a relatively minor role. Generally speaking, the roots of the disorder spring from those periods of life which preceded entrance into the convent

or cloister. The conflicts and problems that have to be faced are of such a nature as to be experienced by any patient, regardless of faith or walk of life. In these instances, psychotherapy aims at helping religious get at the source of the neurosis and then change the patterns of thinking and feeling that produce the condition. Thus, for many emotionally disturbed religious the non-Catholic psychiatrist who has some understanding of the religious life is adequately equipped to handle treatment.

Conclusion

The practice of psychotherapy is a rapidly developing method of treating mental illness. Because of certain negative attitudes and a lack of understanding, many religious hesitate to make use of it or turn to it only as a last resort. As a result, numerous priests, brothers, and sisters needlessly continue to suffer untold anguish from the various forms of mental and emotional illness. In as much as mental and emotional disturbances disrupt the whole personality and hinder advance in the spiritual life, this usually unfounded distrust of psychiatry is in all likelihood damaging the growth of the religious spirit in our country.

Summer Sessions

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understanding of the teaching of the Church. Further information will be gladly supplied by the Director of Admissions, St. Bonaventure University, Olean, New York.

The Theology Department of Marquette University will offer two non-credit summer institutes from June 30 to July 12. An institute on canon law for religious will be conducted by Father Francis N. Korth, S.J., J.C.D., a specialized lecturer and consultant in canon law. The institute will provide a thorough course in the current church law for religious. Although the lectures are designed especially for superiors, mistresses of novices, councilors, bursars, and others engaged in administrative or governing functions, other religious would profit from the course. These lectures will be held in the mornings. In the afternoons an institute on prayer will be

SUMMER SESSIONS

conducted by Father Vincent P. McCorry, S.J., author, professor, and spiritual director. The purpose of the institute is strictly practical: to provide for an interested group such exposition and direction as will enable the individual religious to practice mental prayer with greater fidelity and profit. Campus housing for the institute participants will be the new Schroeder Hall. For further information write: Director of Summer Institutes, Marquette University, Milwaukee 3, Wisconsin. Graduate courses in theology leading to the Master of Arts degree will also be offered. The two introductory courses for those students entering the graduate theology program are: Fundamental Theology which will be taught by Father Bernard J. Cooke, S.J., S.T.D., of Marquette University, and the Church of Christ to be conducted by Father Cyril O. Vollert, S.J., S.T.D., professor of theology at St. Marys, Kansas. For advanced students, The Unity and Trinity of God will be taught by Father John J. Walsh, S.J., S.T.D., of Weston College, Weston, Massachusetts; and Father R. A. F. MacKenzie, S.J., S.S.D., of the Jesuit Seminary, Toronto, Canada, will conduct the course on Special Topics in Scripture. For further information about the program write to: The Graduate School, Marquette University, Milwaukee 3, Wisconsin.

In the Canadian capital, the Pontifical Catholic University of Ottawa offers courses in its summer school, July 2 to August 6, leading to the degree of Master of Arts in Sacred Studies. The curriculum stresses the kerygmatic presentation of theology. It is planned particularly to meet the needs of sisters and brothers teaching religion, and of novice mistresses or others giving religious or spiritual instruction. These courses are also open to students working toward other degrees. The summer school offers a separate series of courses in sacred studies in which the language of instruction is French. For the sacred studies prospectus and the complete summer school announcement, write: Reverend Gerard Cloutier, O.M.I., Director of the Summer School, or Reverend Maurice Giroux, O.M.I., Head of the Department of Sacred Studies, University of Ottawa, Ottawa 2, Canada.

Immaculate Heart College, Los Angeles, California, will open a six-week summer session on June 24. An extensive liberal arts program leading to the Bachelor of Arts and Master of Arts degrees will be supplemented by workshops in art, drama, language arts, and library science. The curriculum of undergraduate courses leading to a Certificate in Theology will be continued this summer. The Immaculate Heart Graduate School will inaugurate a new department of religious education, offering a major in theology and minors in Sacred Scripture or church history. Elective courses will be given in Catholic Social Thought and Liturgy. Designed especially to prepare teachers of religion for high school and college, this program is open to those who hold a Bachelor of Arts degree from an accredited college (with a major in any field) and have sufficient

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A Sense of Balance

Robert W. Gleason, S.J.

IT IS CHARACTERISTIC of Christian doctrine to maintain the delicate balance between extremes. Moreover, without losing hold of any aspect of a complex truth, the Church unites all its elements in a synthesis that throws light on each of them. And the Christian himself is often called upon to do something of the same sort in his spiritual life. He has to tread a careful path between attitudes which are apparently opposed, though each of them reflects some truth. This difficulty is sometimes experienced when the Christian soul approaches the antinomy between the natural and the supernatural or between what we might call the accent of optimism and the accent of pessimism in Christianity. For both currents, optimism and pessimism, have played an historic role in Christian thinking; and both seem destined to be with us for quite awhile. Each of these perspectives is capable of dangerous exaggeration, for Pelagianism is an overblown optimism and Jansenism is pessimism run riot.

As an example of a thoroughly unchristian pessimism, we might point to those words of the French novelist André Gide: "Commandments of God you have embittered my soul; commandments of God you have rendered my soul sick; will you never draw a limit? Will you go on forever forbidding new things? Is all that I have thirsted for as beautiful on earth, forbidden, punishable? Commandments of God you have poisoned my soul." Gide was a tortured personality, even to the end of his life; and in these lines we can perhaps glimpse a reason for his unhappiness. For they reveal a fundamentally unchristian point of view, a thoroughly pessimistic point of view that perfectly reflects his Calvinistic background.

In striking contrast to those lines are two sentences from St. John's Gospel which are almost startling in their optimism.

In the tenth chapter of that Gospel, Christ the Lord, the Alpha and Omega of truth, gives us a summary of His platform. "I am come that you may have life and have it more abundantly." In this direct utterance Christ enuntiates a position of relative optimism. He explains the purpose of His existence as Incarnate Word, both God and Man, and He explains it in terms of an increase of life—an optimistic point of view, surely. He put it in other words at other times, but they all come down to the same thing in the end. He also said: "Those who are well have no need of a doctor; I am come to the sick." And He said: "I am come to rescue all that which was in the act of perishing." But perhaps the clearest expression of His purpose is that simple declaration: "I am come that you may have life and have more of it."

In that one line Christ compressed the whole spirit of what we might call Christian optimism. It has taken philosophers and theologians a good many years to unravel some of the implications of the program summed up in these few words. God has planned a new life for us; He has planned to expand, to increase our capacity for living beyond any capacity we might have dreamed of. In fact, He has planned for us an entirely new grade of life—known as the life of sanctifying grace.

The story of Christ's coming we usually call the Gospels; and the Gospels, the evangelists, are the great and good news, the announcement of the definitive victory of this new life over death, over sin, and over Satan.

As the whole of human history unfolds before us centered in this momentous figure of Christ in whom God wrote the definitive chapter of the history of our salvation, we cannot but feel the optimistic position in which we Christians of these latter days find ourselves. The victory belongs to the Christian; that is the meaning of Christ. The victory over death, sin, and Satan is ours. Is ours, we must say, not will be ours, for Christ, our Victory, already exists. We have conquered in Him; and

the victory is ours for we are not separated from the conquering hero, rather we are closely united by physico-mystical bonds to Him who has the victory, who won it on Calvary. There is one of our race and family, one of us, crowned with victory in the glory of the Trinity in heaven. And His victory is *ours* for He did not enter into it as an isolated individual alone, but as the Head of the Body, His Church, of which we are members. The Head of the great column of humanity to which we belong has already entered upon His triumph; and, if we but remain united to Him, our victory too is assured and inevitable.

After the conquest which was Calvary, then, there is really no place in the Christian life for a depressed pessimism. There is no place for a spirit of defeatism. There is no place for a small-spirited, mean-spirited mentality. We are the victors already, and ours is a spirit of optimism.

Despite this, life still has its dangers and its difficulties. The roses did not lose their thorns on Easter day. Because this is true, the Christian must be realistic about the dangers and the difficulties of life. His traditional asceticism, maintained in a spirit of optimism, will preserve him from both. But at bottom there still remain two fundamentally opposed ways of looking at life. One we have labeled pessimistic, and Gide's words exemplify it. The other we may call optimistic, and the words of St. John are its charter. The pessimistic attitude is negative. It is a depressed view of things in which the victorious Redemption which has already taken place appears to be forgotten.

It might seem as though such an attitude could never creep into authentically Christian lives, yet, since error is always possible, even for the well-intentioned, such negative attitudes have not been entirely unknown even among earnest Christians. It is surprisingly easy to drift into these dangerous waters, particularly if one's theological perspectives are awry. This will be clear if we think for a moment on the right and the wrong understandings of certain religious realities.

Consider, for example, the way in which these two classes of souls, the negative and the positive, approach the great mystery of God. The negative soul will light at once upon certain isolated texts from Scripture and come up with a picture of God as a hard Master who reaps where He did not sow, who lies hidden in the shadows of our life, always prepared to fall upon us in a moment of surprise and seize us in some misdoing or sin. The God of these people is a hard God, ready at any moment to drag out the account books and show us our deficits, not omitting the idle words. Alas, if God takes to playing the mathematician, how few of us can endure. For as the *De Profundis* puts it: "Lord, if you take to numbering our iniquities, who of us shall survive?"

The attitude of the optimistic Christian, on the other hand, is quite different. He knows that God is the absolute Lord and Master, the unapproachably holy and just one, the transcendent, the totally other. But He also recalls God's recorded definition of Himself, "For God is love." St. John gives us this phrase, and St. John was neither pietistic nor particularly poetic. He was an excellent theologian, the best in this respect of all the evangelists; and his definition is inspired. God is indeed a just God, but He is also a justifying God. He justifies us in His sight by the free, undeserved gift of His grace. He is indeed a demanding God—"I am a jealous God"—but He is never hard, uncomprehending, or cruel. He is very demanding, and His demands are ever-increasing. But they all go in the same direction. For they all require us to accept more from Him. God insists that we prepare ourselves, with His help, to receive His floods of generosity. He asks us, to be sure, for more—more acceptance, more readiness to receive the new gifts He has laid up for us. His demands are the demands of one who loves, not the demands of a suspicious bank auditor.

We see somewhat the same contrasts if we look at the way these two classes of souls regard man himself. For the

pessimistic soul, man is essentially a spoiled creature, a ruined, unbalanced creature all too heavily laden with the effects of original sin. Evil seems so often triumphant in him. Hell is always just around the corner. Satan appears to be the real victor in this world, and man is his victim. Man is a poor thing; his nature is fallen. The phrase "fallen human nature" is repeated even with a certain relish.

Fallen indeed, but fallen and redeemed, replies the Christian soul. We cannot underrate the Redemption of Christ our God. Satan is not triumphant. His back was broken on a certain hill outside Jerusalem, and the victory of Christ is written large for all to see who have eyes to look upon a crucifix. Man is no ruined, spoiled creature, half-demon and victim of his own determinisms. He is the spoils of the victory of Christ. He is the prize of the Redemption, won in the sweat and the blood and the tears of Calvary and valued at a great price, bought with no blood of oxen or goats, but with the blood of Him who is God.

In the center of all creation stands Jesus Christ, and with Him stands man. We two, He and I, are members of the same race, members of the same family. Where sin did abound now grace does superabound. Grace it is which replaces sin at baptism and raises us to the heights of quasi-equality where we can claim the friendship of the God of the Old and the New Testaments. We Christians are a family with a great tradition. We are wounded but remade and **more marvelously remade**, for God does not do a poor patchwork job when He repairs us. In our family we have legions of martyrs, men like us. We have legions of virgins, men like us. We have legions of confessors in our family, and they have all put their merits at our disposal for this is only normal in a loving family.

When we turn from the question of the meaning of God and of man to the third great problem of the spiritual life, the

meaning of creatures, we find the same two contrasting attitudes. For the negative, pessimistic soul creatures are all deformed, twisted beings with little value or meaning in themselves. They are only tenuous beings serving us as instruments. In general they are things to be feared, for they are all traps for the unwary soul. They all conspire to ensnare man and to destroy him.

But the genuine Christian insight discovers in creatures a meaning and a dignity of their own; for they, too, are mirrors of God. The sacred humanity of our Lord is a creature; and, if it is a net, it is a net designed to catch and save us—that I may be caught by Christ, says St. Paul. The wine at Mass and the water at baptism and the oil of confirmation . . . all are creatures. We live in a sacramental universe in which all creatures speak of God. For they are the means God has given us to form us as His children. They are called by a wise and ancient writer "our viaticum," our sustenance during this period when we are on the way. It is on creatures that we practice our apprenticeship in the art of loving God. They do demand of us a wise, lucid, and generous choice; but they are not evil. We learn much about loving God from our use of them—a use that can take many forms from contemplation to absention. Creatures always have a role to play in our lives, and we cannot forget that we too have a role to play in theirs. We have to reconsecrate them to God and rededicate them to Christ, the Center and Owner of all creaturedom. We have to bless them by our use and stamp them with the image of the risen Lord. Does not the Church write special blessings for such shiny new creatures as typewriters and fountain pens? In doing so she responds to the age-old appeal of creaturedom for its redemption. For the very material world about us groans for the day of its liberation, and we are called upon to extend to it the effects of the Redemption.

Of course, with such different conceptions of the world, the two classes of souls we have been envisaging will regard the moral or spiritual life in very different lights. For the negative soul the moral life is a long battle, a series of prohibitions, an ever-expanding Decalogue that is purely negative. Above all, one must be on his guard to do nothing to anger a God who is always ready for anger. Do nothing that can be punished . . . and there is almost nothing that is not tainted in some fashion, and so punishable.

Such a view, replies the truer Christian, is essentially inadequate. The moral life consists above all in living, in doing something, in being something. It consists in life and an expansion of our divinized life so that we may live for God and grow in love and make our talents fructify. Virtues are not negative dispositions but positive dispositions. And prime among all the don'ts on that list is the one great and transcendently great do. "Thou shalt Love the Lord thy God." The spiritual life is not one long escapism. It is not a flight from life. It is a positive living of love for God and my neighbor.

The Christian soul's apostrophe would run quite differently from Gide's. "Commandments of God," the Christian would say, "you are all so many signposts on the road toward the lasting city; you point out the road to love and of developing life to foolish humanity. And if I but read you right, you are all so many declarations of love on the part of God for me. Commandments of God, you indicate and you preserve all that life has to offer that is beautiful and worthy of search. Without you beauty would dry up from the face of a scorched earth."

The pessimist has an unrealistic view of God and the world, for he lives as though the Redemption had an incomplete efficacy. The realism of the Christian's optimism takes into account both his own weakness and the power of God who has conquered the world. The pessimist's view is an incomplete view and an incomplete truth; it needs to be completed with

a real assent to the truth of the Redemption, gloriously accomplished. For an incomplete truth is a half-truth, and a half-truth is nearly as dangerous as a lie.

Communications

More on Delayed Vocations

(See REVIEW FOR RELIGIOUS, May, 1957, page 154)

Reverend Fathers:

The Congregation of Handmaids of the Sacred Heart of Jesus professes a special worship of reparation to the Sacred Heart of Jesus, above all in the Blessed Sacrament. This spirit of reparation is concentrated in daily adoration before the Blessed Sacrament exposed, and offered in an active apostolate in the education of youth, retreat work, catechetical instruction, and foreign missions. The spiritual training is based on the rules of St. Ignatius.

The Handmaids have some sixty houses throughout the world. The mother house is in Rome. Mission work has taken root both in South America and in Japan. A future field of work is opening up in India.

The foundress of the congregation, Blessed Raphaela Mary of the Sacred Heart, was beatified in 1952, only twenty-seven years after her death. Her process of canonization is now going on.

Candidates are accepted up to the age of thirty. Those who wish to dedicate themselves to domestic work are accepted up to the age of thirty-eight. We accept widows.

Our novitiate is located in Haverford, Pennsylvania. Private retreats may be made there by a candidate to decide her vocation.

Mother Maria Angelica Nan, A.C.J.
Handmaids of the Sacred Heart of Jesus
700 East Church Lane
Philadelphia 44, Pennsylvania

OUR CONTRIBUTORS

RICHARD P. VAUGHAN, an assistant professor of psychology at the University of San Francisco and a staff member of the McAuley Clinic, St. Mary's Hospital, is currently engaged in psychotherapy with religious men and women. ROBERT W. GLEASON is a professor of dogmatic theology in the Graduate School of Fordham University, New York. DANIEL J. M. CALLAHAN is professor of ascetical and mystical theology at Woodstock College, Woodstock, Maryland. C. A. HERBST is now a missionary in Seoul, Korea.

The Perfect Pattern for Religious Life

Daniel J. M. Callahan, S.J.

DIVINE REVELATION assures us of our elevation to the supernatural state and of the organism which equips us for life and action on that superhuman level. The question immediately presents itself: Who will inspire us to respond to God's beneficence and supply the pattern for such a life? God predestines us to be, not creatures only, but His children through adoption and heirs of His beatitude. *Noblesse oblige*; rank has its obligations; nobility of station demands nobility of conduct. As God's children we should resemble our Father in our conduct no less than in our nature, and such is the injunction placed on us by Christ: "You therefore are to be perfect, even as your heavenly Father is perfect" (Matt. 5:48) and resumed by St. Paul in his letter to the Ephesians (5:1): "Be you, therefore, imitators of God, as very dear children and walk in love, as Christ also loved us." To imitate God we must first know Him, and this is one reason why He has manifested Himself to us in His Son and through His Son. It is by means of the Incarnation that the Son has revealed to us the Father. Christ, the incarnate Son of the Father, is God brought within human reach under a human expression, and in Him and through Him we know the Father. In reply to Philip's request: "Lord, show us the Father and it is enough for us," Jesus said to him, "Have I been so long a time with you, and you have not known Me? Philip, he who sees Me, sees also the Father . . . I am in the Father and the Father in Me" (John 14:8 ff.). To know and imitate God, we have only to know and imitate His Son, who is the expression at once divine and human of the perfections of the Father.

Jesus is perfect God and perfect man, and under both aspects He is the ideal for every one, for religious most of all.

He is the natural Son of God, and it is His divine sonship that is the primary type or pattern of our divine adoption. Our filiation is a participation of His eternal filiation; through Him and from Him we share in divine grace, are in reality God's children and partake of His life. Such is to be the fundamental characteristic of our likeness to Jesus, the indispensable requisite for our sanctity. Unless we possess sanctifying grace, we are dead spiritually; and all that we can do is of no strict merit entitling us to our everlasting inheritance. We shall be coheirs with Christ only if we are His brethren through habitual grace.

Here it may not be amiss to examine our appraisalment of sanctifying grace, our prudence in safeguarding it, and our diligence in its increment in our souls. Do we appreciate its embellishing effects and how unlovely and helpless we are without it? Mortal sin alone despoils us of this precious treasure; and, because we are subject to temptation from within and from without, it is expedient, at least occasionally, to probe our attitude to sin, to the frailties and perhaps unmortified passions that induce it, and to the constructive measures to be adopted. Growth is the law of life, and it is through the cultivation of the theological and moral virtues that we are to fortify and expand our supernatural life. Every least good action performed with the requisite intention by one in the state of grace, as well as every sacrament worthily received, effects in us an increase in grace and in all the infused virtues.

Christ is in truth a perfect man, and in this He is for us the attractive and accessible model of all holiness. In an incomparable degree He practiced all the virtues compatible with His condition. He did not have faith in God, for this theological virtue exists only in a soul which does not enjoy the immediate vision of God, a vision that was Christ's privilege from the moment of the Incarnation. He did, however, have that submission of will inherent in faith, that reverence and adoration of God the supreme truth that imparts to faith its excellence. Neither did Christ possess the virtue of hope in the proper sense,

since the function of this virtue is to enable us to desire and to expect the possession of God and the means necessary for its attainment. Only in the sense that Christ could desire and expect the glorification of His body and the accidental honor that would accrue to Him after the Resurrection, could He have hope. Charity He possessed and practiced to a supreme degree: the purest love of the Father and of His adopted children inundated His soul and motivated His activities. Love unites the wills of the lovers, fusing them into oneness of desire and conduct. Christ's first act in entering into the world was one of ardent love: "Behold I come . . . to do Thy will, O God" (Matt. 10:7), and His subsequent life was the prolongation of His initial sacrifice: "Of Myself I do nothing . . . He who sent Me is with Me; He has not left Me alone, because I do always the things that are pleasing to Him" (John 8:26 ff.). Our Blessed Lord's soul was adorned with all the moral virtues: humility, meekness, kindness, patience, prudence, justice, temperance, chastity, fortitude, zeal, each in its own perfection. His every least action glorified and eulogized His Father, and was the object of the latter's complacency, as voiced by Himself: "This is My beloved Son in whom I am well pleased" (Matt. 3:17), a proclamation which covered every moment and every deed of Christ's life. His actions as man, while in themselves human, were divine in their principle, for there was in Him only one person, a divine person, performing all in union with the Father and in the most complete dependence on the divinity and therefore conferring on the Father infinite glory.

Religious, obligated by their state to strive for perfection, have need of an ideal, of a perfect pattern to be realized in their lives. Mere human beings are too imperfect. God in His divine nature seems too distant from us and beyond our reproduction. The God-man is the consummate ideal for all, at all times, for childhood, youth, maturity; for the hidden, public, apostolic, and suffering life. There is no phase of human life which He does not exemplify, illustrate, adorn, and enoble.

Far from resembling the cold blueprint of the architect or the lifeless page of our favorite author, Jesus is always the most attractive and appealing man who lived in circumstances similar to our own; and, while He enlightens our mind, He awakens love and emulation in the will, meanwhile offering the necessary strength and the assurance of ultimate success.

In our endeavor to fashion a Christlike character, obviously there is need of intelligent interpretation. As we turn over the pages of our New Testament, often we read of deeds that were the outcome of superhuman power and clearly beyond us. However, even in such instances we can fall back on the spirit and motive of these achievements. Christ used His infinite power, not for His selfish aggrandizement, but for the honor of the Father and the benefit of souls—a procedure within our finite reach and sedulously to be duplicated. In our attempt to imitate Christ we are constrained by the nature of the case to reduce His traits to terms of human capability. We cannot, for instance, forgive sins against God; but we can pardon offences against self. We are unable immediately to cure the sick, but we can alleviate their sufferings by sympathy and kindness. We may not be permitted to spend the night on the mountain in prayer with Jesus, but we can cultivate the spirit of communion with God amidst our activities throughout the day and pray with attention when we do pray. We may not be in a position to teach with authority, but we can say a salutary word of instruction and counsel when occasion offers. We may not hope to die for mankind, but we can sacrifice ourselves for the convenience and happiness of our fellow religious. We are not called on to undergo the scourging and the crowning with thorns, but we are expected to endure a little pain or accept a humiliation without becoming ill-tempered and rendering others miserable. We cannot redeem the world from sin, but we can exercise zeal in promoting the fruits of the redemption by shunning sins ourselves and prudently doing what may be feasible to draw our neighbor to a better life. Thus, every-

where we can reduce our Lord's example to the humbler terms of ordinary life; and, out of the result, together with appropriate precepts from His moral teaching, we can construct for ourselves an ideal which, ever haunting our minds, is to be pondered and realized, or at least aspired to systematically in shaping our lives.

"A Christian is another Christ" applies with additional force to every religious. These have dedicated their lives to Jesus in order to share through sanctifying grace in His divine filiation and to reproduce by their virtues the features of His asceticism. To ambition a career so sublime, far from being presumption, is God's eternal design for them and His sincere will. Jesus said: "I am the way, and the truth, and the life. No one comes to the Father but through Me" (John 14:6). Such is the pattern faith proposes to us, truly transcendent and yet easy of access, since through grace we share in the divine filiation of Christ and our activity is supernaturalized. Clearly we keep our personality, remaining by nature merely human creatures. Our union with God, however intimate, is accidental, not substantial; but it increases in perfection the more the autonomy of our personality, in the order of activity, is effaced before the divine. If we desire to intensify our intimacy to the extent that nothing interposes between God and us, we are to renounce not only sin and willful imperfection, but moreover we are to despoil ourselves of our personality in so far as it obstructs perfect union. It is such an obstacle when our self-will, our inordinate self-love, our susceptibilities lead us to think and to behave otherwise than in accordance with the divine will. The habitual attitude of soul which wills to keep in everything the proprietorship of its activities seriously hampers familiarity with God. We must, therefore, bring our personality to a complete capitulation before Him and make Him the supreme mover of our thoughts, volitions, words, and actions, entire life. Only when we have divested ourselves of our excessive attachment to self and to other creatures, in order to surrender ourselves to God in absolute dependence on His good

pleasure, shall we have attained to the perfect imitation of Christ and be able to say with St. Paul: "It is now no longer I that live, but Christ lives in me. And the life that I now live in the flesh, I live in the faith of the Son of God who loved me and gave Himself up for me. I do not cast away the grace of God" (Gal. 2:20-21). And we should apply to ourselves his plea to the Romans (12:1): "I exhort you therefore brethren, by the mercy of God, to present your bodies as a sacrifice, living, holy, pleasing to God, your spiritual service. And be not conformed to this world, but be transformed in the newness of your mind, that you may discern what is the good and the acceptable and the perfect will of God." Christ is the head of the Mystical Body of which we are the members, and there should be identity of life and conduct in both. He has merited for us the courage and strength requisite; and divine revelation assures us that with Him, in Him, and through Him we are competent to travel the one and only way to the Father.

Our persevering endeavor consequently should be to know Christ more thoroughly and more intimately through prayer, study, and our manner of life: "He who has My commandments and keeps them, he it is who loves Me. But he who loves Me will be loved by My Father and I will love him and manifest Myself to him" (John 14:21). Love issues from knowledge, and love adjusts our daily conduct to that of Jesus. This was the mind of St. Paul when he reminded his converts of Ephesus that they were to be: "No longer children, tossed to and fro and carried about by every wind of doctrine devised in the wickedness of men, in craftiness, according to the wiles of error. Rather are we to practice the truth in love and to grow up in all things in Him who is the head, Christ. . . . Be renewed in the spirit of your mind, and put on the new man which has been created according to God in justice and holiness of truth" (Eph. 4:14-24). To accomplish in us this transformation is the precise purpose for which Jesus comes to us in Holy Communion.

The Might of God

C. A. Herbert, S.J.

A meditation made at sea enroute
to the Korean missions

AS THE S. S. *Fairport* plows her way through the wild Pacific a few thousand miles out of San Francisco, the thought that strikes one forcefully is the thought of the might of God. Religious seem not to emphasize this attribute of God so much, seem almost to de-emphasize it, in fact. It is rather God's love and mercy that occupy their thoughts and prayers. Yet in God's mind and in that of His Church, His almighty power stands out. "I believe in God, the Father almighty, Creator of heaven and earth." The creator-creature relationship is most fundamental to all religion. Only the Almighty can create. In the creed, both in and outside of Mass, "almighty" is the only attribute of God mentioned at all. And how often the official prayer of the Church begins with "almighty!"

The Old Testament is full of almighty God, the God of armies, and very, very often the God of the sea. As I sit here on the boat-deck reading the *Invitatorium* of the Office I pray: "His is the sea: for He made it" (Ps. 94:5). Only He could. One realizes that more and more as one looks out on the vast circle of water stretching away to the horizon in every direction. Yet those are only a few of the seventy million square miles of the Pacific. God reaches from end to end of it mightily, upholding every particle of it by the word of His power.

A great artist works miracles with his brush and a little paint. He tries to imitate nature. What a masterpiece the almighty Artist creates in each sunset at sea! Tonight, Halloween, I watch the sun sink into mountains of gold and silver clouds and make the whole ocean a cauldron of blazing gold. There is no imitation of nature by this Artist; He is at play

creating the most exquisite original. The more delicate shades and colors come as the evening deepens. This is the time for the most loving and awesome thoughts of God. Somehow, on this particular night, I cannot help thinking of the little lights flickering on each grave in southern Austria on All Souls' eve. As the last rich violet cloud is absorbed into the night up north toward Siberia, I think of the suffering, silenced Church behind the iron curtain.

The moon is high in the east now, building a silvery bridge to the Philippines three thousand miles from here. The shepherdess of the night is queen over her flock of woolpack clouds. She is a type of Mary, our queen, reflecting the light of her Son as the moon does. The stars seem so near and companionable out here so far away from home and everyone. The biggest and brightest are the ones we long to see in the crown encircling the head of the Artist's virgin mother.

We constantly hear of the power and destructive force of typhoons. We are running into the typhoon area now. Again, we are reminded of the might of God: God of old came in the whirlwind. We struck south several hundred miles in order to get away from the wild weather the equinox brings to the north Pacific but ran into a gale. As the wind thunders through the gear fore and howls through the rigging aft and one sees the angry ocean all around, one feels very small and helpless. The largest ship is a tiny toy in an angry ocean. It is good to be at peace with the Almighty out here. I think of the heavy toll the ocean has taken. How many a guardian angel has had to plead the cause of his charge in these depths! Perhaps the angel of the Pacific helped him. Countries have their angels to watch over them, the Scripture says. Should not these boundless waters have one, too?

The Far East radio network out of Tokyo is telling us these days of the troubles in Egypt and the sinking of ships in the Suez Canal. Their number is zero compared with the burden

this north Pacific bears. What are the secrets of the sea? They have always enticed man. But to them again only the almighty mind of God can reach. One of the mates says there are eight thousand feet of water under this ship; ahead of us there are forty thousand and more. What lies down there and what goes on down there only God knows. Uncounted ships and men have perished here. Here the almighty Judge sat enthroned to pass the sentence of justice and mercy on many a lonely child of God since Pearl Harbor struck. Only He and this restless, silent ocean know the anguish of those days.

Time means nothing to the great timeless One. But its mystery, too, confuses us. We have just crossed the one hundred and eightieth meridian and passed from Monday to Wednesday. There will be no Tuesday for us this week. But for us time is the stuff of which we make our eternity. God gave it to us for that and it goes by quickly. For wasted time and every idle thought we shall have to give an account. Such an occasion as this is like the year's ending. It gives us pause for some serious thinking on the value of time.

Here one is impressed by almighty God's providence, too. Large albatross-like birds, "gooney birds" the seamen call them, have been following the ship since San Francisco. For hundreds, even thousands of miles now, they have been following: soaring, soaring all the while, never flying or exerting themselves. Beautifully colored little birds appear, too, just out of nowhere, catching insects and feeding, then resting on the water. They are very content and carefree. At night they sleep on the sea. Naturally there come to mind some of the most consoling words the almighty Christ spoke in the Magna Carta He gave His Church: "Look at the birds of the air; they do not sow, or reap, or gather into barns; yet your heavenly Father feeds them. Are you not of much more value than they?" (Matt. 6:26).

A school of porpoises went sporting by today. Their omnipotent Father has given them a happy disposition. They

are playful and friendly to men, yet are one of the few watery creatures a shark holds in dread. Then a whale went spouting by: big, showy, always attracting attention, but terrible, too, in his way, and almost the hero of the sea since Moby Dick. How big the Almighty has made him, the largest of all known animals, to supply so many products for man!

In the evening, as I say the fifth glorious mystery, the Coronation of Our Blessed Mother Queen of Heaven, I look up into the big comfortable-looking clouds over the East China Sea towards Nanking and Shanghai. I wonder what our Lady of China is thinking about tonight. A missionary to China wrote: "Our men are still rotting in Shanghai. They really must be suffering now because the winters in Shanghai are grim." Mary was assumed and crowned for China, too, even for today's China.

This evening we are slipping through the East China Sea toward Korea. Off to the right over fifty miles of beautiful blue water to the northeast lie Nagasaki and Nagasaki Hill, the hill of the martyrs. Again I think of the might of God: how these poor frail men needed His almighty arm to support them in the terrible torment they had to undergo. Three hundred years later came to the same spot a manifestation of might of another kind; August, 1945, brought the atom bomb that smashed this same Nagasaki to pieces. The power of God, at work in the death of the martyrs and the fissure of the atom, is also bringing a second spring to the Church in Japan.

As we pass among the countless rocky islands along the west coast of Korea, mighty China lies four hundred miles to the west over the Yellow Sea. Its iron curtain closes her to Christ today as her exclusiveness made her impenetrable to St. Francis Xavier four hundred years ago. But all things are possible to almighty God. The length of His arm is not shortened. The exquisite sunrise over the hills around Inchon Bay at the end of this voyage seems like a promise that in these Far Eastern lands the might of God will bring forth a rich harvest.

Survey of Roman Documents

R. F. Smith, S.J.

IN THE FOLLOWING pages there will be given a survey of the documents which appeared in the *Acta Apostolicae Sedis* (AAS) during the months of October and November, 1957. Throughout the article all page references will be to the 1957 AAS (v. 49).

Motion Pictures, Radio, and Television

Under the date of September 8, 1957 (AAS, pp. 765-805), the Holy Father issued a lengthy encyclical which is entitled *Miranda prorsus* and which treats of the mass communication arts of the contemporary world. After an introduction wherein he gives the reasons why the Church must be interested in the matter of movies, radio, and television and outlines a brief history of previous papal documents on the subject, Pius XII begins the main body of the encyclical, dividing it into four principal parts which treat in succession the following topics: general norms for the movies, radio, and television; the movies; the radio; television.

In developing the first principal part of the encyclical, the Vicar of Christ points out that God who communicates all good things to men has also desired that men themselves share in the power of communication; human communication, therefore, is an activity which of its very nature possesses nobility and if evil is found in it, that evil can come only from the misuse of human freedom.

Because true human freedom demands that men use for themselves and communicate to others whatever augments virtue and perfection, it follows that the Church, the state, and the private individual have the right to use the communication arts for their differing purposes. It is blameworthy, however, to maintain that these arts may be utilized for the dissemination

of matter that is contrary to sound morality, provided only that the laws of art are observed. Human art, the Pontiff remarks, need not perform a specifically ethical or religious function; nevertheless, if it leads men to evil, then it corrupts its own nobility and departs from its first and necessary principle. To avoid such evils the Church, the state, and the communication industries should cooperate with each other in working for the attainment of the legitimate goals of the communication arts; this is particularly necessary in the case of the cinema, the radio, the television, for each of these arts is a remarkably effective way of large scale communication.

Motion pictures, radio, and television, the Pontiff points out, must first of all serve the truth by avoiding the false and the erroneous; they must also aim at the moral perfecting of their audience, and this especially in the case of those entertainment programs where vivid scenes, dramatic dialogue, and music are united and which, by appealing to the whole man, induce him to identify himself with the scene being presented.

The power of these communication arts to affect the whole man together with the fact that these arts are destined not for a select audience but for the great masses of the people leads the Holy Father to consider solutions to the moral problems connected with these arts. He accordingly proposes three practical means by which the mass audience can be led to pass a mature judgment on the products of the communication arts and to escape being carried away uncritically by their superficial attractiveness.

The first of these means is that of education, whereby men will be given the artistic and moral norms by which the products of communication arts can be correctly evaluated. Accordingly, the Holy Father expresses the desire that training in the right appreciation of motion pictures, radio, and television be included in schools of every kind, in associations of Catholic Action, and in parish activities. The second means is that care be taken that young people should not be exposed to programs

which can harm them psychologically and morally. The third means is that in each country the bishops should set up a national office for the supervision of motion pictures, radio, and television.

The second principal part of the encyclical then considers the problems of motion pictures in particular. The bishops should see to it that the national office of supervision imparts needed advice and information concerning the movies and moral evaluations of current films should be published. The faithful should be reminded of their obligations to inform themselves of the decisions of ecclesiastical authorities with regard to films. All those connected with the movie industry, from the exhibitor to the director and the producer, must be mindful of their duty of fostering morally wholesome productions. Finally, the Holy Father urges that the approval and the applause of the general public be generously given as a reward to those motion pictures that are really worthwhile.

The third principal part of the encyclical concerns the radio. Listeners should admit into their homes only programs which encourage truth and goodness. National Catholic offices for radio should attempt to keep the public informed of the nature of radio programs, and listeners should make known to radio stations and chains their preferences and criticisms. The bishops are encouraged by the Holy Father to increase the use of radio for apostolic and doctrinal purposes, taking care, however, that such programs meet the highest artistic and technical standards.

The fourth part of the encyclical concerns itself with television which, among other advantages, has that of inducing members of the family to stay at home together. The obligations with regard to television are the same as for the movies and for radio.

In the conclusion to his encyclical the Holy Father encourages priests to acquire a sound knowledge of all questions pertaining to motion pictures, radio, and television; moreover, as

far as it is possible and useful, they should utilize these aids for their pastoral work.

The same subject matter of the communication arts was the topic of the Pontiff's talk on October 27, 1957 (AAS, pp. 961-65), on the occasion of the blessing of the new quarters for the Vatican radio. In the course of his talk the Vicar of Christ pointed out that radio furnishes Christians a new means for the better fulfillment of the command to preach the gospel to every creature; and he expressed the hope that the new and more powerful radio station of the Vatican will prove a new bond of unity among the Christian community, since by its aid more peoples will be able to hear the voice of the Vicar of Christ.

To Seminarians and Religious

On September 5, 1957 (AAS, pp. 845-49), the Pope addressed a group of students from the minor seminaries of France. After encouraging them to look forward to their priesthood with the greatest of eagerness, he praised their classical studies as an unrivaled means of developing penetration of judgment, largeness of outlook, and keenness of analysis. The Pontiff concluded his talk to the seminarians by extolling the value of minor seminaries for the good of the whole Church.

On July 30, 1957 (AAS, pp. 871-74), the Sacred Congregation of Religious published an important decree, *Militare servitium*, which henceforth will be the controlling legislation in the matter of religious who must undergo military service for at least six months. Full and exact knowledge of all the provisions of the decree can be obtained only by a direct study of the document, and no more than the principal points of the legislation will be noted here. According to the decree perpetual vows may not be taken unless a religious has already served his required time in the armed forces or unless it is certain that a given religious is immune from such service. During military service temporary vows are suspended, though in given cases the major superior can allow a religious to retain his vows during such service.

In either case, however, the person involved remains a member of his religious institute and under the authority of its superiors.

One whose vows are suspended during the period of military service may leave religion during that time according to the norms of canon 637, provided that he has declared his intention of leaving to superiors either in writing or orally in the presence of witnesses. The decree also gives directives concerning temporal possessions acquired during the time of military service and stipulates that between the conclusion of military service and the taking of perpetual vows there must be a probation period which generally should not be less than three months. The final provision of the decree is to extend the above legislation, where applicable, to all societies living in common, but without vows.

The same Congregation of Religious issued on March 12, 1957 (AAS, pp. 869-71), a decree giving the norms for aggregation to the pontifical institute *Regina Mundi*. (For the nature and purpose of this institute, see REVIEW FOR RELIGIOUS, January, 1957, p. 25.) Aggregation places a house of studies of religious women under the patronage of the institute *Regina Mundi* and allows the house the right to confer pontifical diplomas, with the reservation that the highest diploma can be granted only to those students who have studied at least one year at *Regina Mundi*. The decree concludes by noting that a house of studies may acquire a special relationship to *Regina Mundi* by reason of a special act of recognition, which, however, does not give the house the right to confer pontifical diplomas.

By an apostolic letter dated December 27, 1956 (AAS, pp. 889-94), the Holy Father united the two parts of the Order of the Daughters of Mary Our Lady under the new title, Order of the Company of the Daughters of Mary Our Lady.

Two documents of the period surveyed were addressed to religious orders of men. The first was a letter from His

Holiness to Very Reverend Michael Browne, Master General of the Order of Preachers. Written on the occasion of the seven hundredth anniversary of the death of St. Hyacinth, the letter proposes the saint as a clear image of the apostolic work entrusted to the Dominican order. On September 10, 1957 (AAS, pp. 806-12), the Pope addressed the members of the general congregation of the Society of Jesus, recalling to their attention their ideals of loyalty and obedience to the Holy See. He urged superiors to be vigilant in their care for religious observance and discipline. The Pontiff insisted on the need for austerity of life to be manifested especially by an observance of poverty involving not only a dependance upon superiors but a moderate use of temporal things and the privation of many comforts. In conclusion the Vicar of Christ insisted to his listeners upon the need to retain the Society's traditional monarchical form of government.

For Laymen and Laywomen

A large number of the documents published in AAS during October-November, 1957, were devoted to the role of the laity in the life of the Church today. In a radio message delivered September 15, 1957 (AAS, pp. 854-57), to the faithful present at the Marian shrine of Mariazell in Austria, the Holy Father touched briefly on the subject of the urgency of the lay apostolate in the Church today; three weeks later on October 5, 1957 (AAS, pp. 922-39), the same topic formed the subject matter of the long and important allocution which the Pope delivered to the Second World Congress for the Lay Apostolate. The Pontiff began his allocution by framing and answering the question whether a layman who has an ecclesiastical mandate to teach religion and whose professional work is almost exclusively such teaching does not therefore pass from the lay apostolate to the "hierarchical" apostolate. The Holy Father replies to the query in the negative, for the layman possesses neither the power of orders nor that of jurisdiction. It is interesting to note that at the end of this part of the allocu-

tion the Holy Father refers to the possibility of re-establishing in the Church deacons who would have no intention of going on for the priesthood. His Holiness does not show himself unsympathetic to this idea, but nevertheless notes that the times are not yet ready for such a practice.

The Pontiff continues by noting that it is wrong to distinguish in the Church a purely active element (ecclesiastical authorities) and a purely passive element (the laity), for all the members of the Church are called to collaborate in the building up of the Mystical Body of Christ. Even apart from a scarcity of priests, the work of the laity is necessary, for the task of the "consecration of the world" is essentially the work of laymen, intimately associated as they are with the economic, social, political, and industrial life of the world.

In showing the relations between the lay apostolate and Catholic Action the Pontiff begins by saying that the lay apostolate is the performance by the laity of tasks which derive from the mission given the Church by Christ. Accordingly, the apostolate of prayer and personal example and the Christian practice of one's profession are lay apostolates only in a wide sense of that word; the Pontiff emphasizes, however, that lay Christians who exercise their professions in an exemplary fashion perform an activity that is comparable to the best kind of lay apostolate in the strict sense of the word.

Catholic Action, the Pope remarks, always bears the character of an official apostolate of laymen. It cannot, however, claim for itself a monopoly of the lay apostolate, for alongside of Catholic Action there always remains the free lay apostolate. In this connection the Holy Father discusses a possible change in terminology and structure which may eventually be put into effect. According to this plan the term "Catholic Action" would be used only in a generic sense to signify the sum of organized lay apostolates recognized on the national level by the bishops or by the Holy See on the international level. Each individual movement would then be designated by its own proper and

specific name and not by the generic term "Catholic Action." Each bishop would remain free to admit or reject such or such an individual movement, but he would not be free to reject it on the grounds that of its nature it was not Catholic Action.

Observing that not all Christians are called to the lay apostolate in the strict sense of the word, the Pope then notes that the lay apostles will always form an elite, not indeed because they stand apart from others, but precisely because they can influence others. As such, they need to be given a serious formation; and this training of lay apostles should be taken care of by organizations within the lay apostolate itself, though diocesan and religious priests, secular institutes, and women religious should assist in this formation.

The final part of the allocution is devoted to a detailed consideration of the many areas where lay apostles are urgently needed today; and the Roman Pontiff concludes his allocution by urging his listeners to conquer the world, but only by the weapons of Christ.

On August 25, 1957 (AAS, pp. 837-45), His Holiness addressed thirty thousand members of the Young Catholic Workers. He spoke of his audience as a great hope for the Christian regeneration of the world and urged them to re-establish the Christian notion of work as the personal act of a son of God and of a brother of Christ for the service of God and of the human community.

On September 29, 1957 (AAS, pp. 906-22), the Holy Father addressed the Fourteenth International Congress of the World Union of Catholic Organizations of Women, speaking on the mission and apostolate of women. Women's apostolate, he notes, must be rooted in the truth that she comes from God; that she is an image of God; and that her everlasting destiny is God. Not only has God created woman, He has also given her her proper physical and psychical structure.

She has been given the gifts which permit her to transmit not only physical life, but also qualities of a spiritual and moral nature—and this not only to the children she bears, but to social and cultural life in general. In married life woman expresses the gift of oneself; this symbolization, however, of self-giving receives a higher form in consecrated virginity, for there her giving is more total, more pure, and more generous.

Moreover, the Pope continues, woman belongs to Christ; accordingly no form of heroism or sanctity is inaccessible to her. This belonging of woman to Christ attains its perfect realization in the Blessed Virgin. If actual life sometimes reveals to what depths of evil woman can descend, Mary shows how woman in and through Christ can be raised above all created things.

In the exercise of the apostolate, says the Pontiff, woman finds herself in a welter of ideas, opinions, tendencies, and systems. She needs, therefore, a guide and a norm of judgment and action; and this she will find in the Church which is the guardian and interpreter of divine revelation. The apostolate of woman, concludes the Holy Father, even when rooted in the above truths, will remain largely ineffective, unless it is inspired by a deep love of God that flows over into a universal and fruitful activity which seeks to bring all men into one fold under one pastor.

In an allocution given on September 16, 1957 (AAS, pp. 898-904), the Vicar of Christ gave a moving allocution on the nature of Christian widowhood. The Church, he observed, does not condemn second marriages; nevertheless she has a special love for those who remain faithful to their spouses and to the perfect symbolism of marriage. Christian widowhood is based on the conviction that death does not destroy the human and supernatural love of marriage, but rather perfects and strengthens it. Doubtless after death the juridical institution of marriage does not exist; but that which con-

situated the soul of the marriage—conjugal love—still continues in existence, for it is a spiritual reality. If the sacrament of marriage is a symbol of the redemptive love of Christ for the Church, it may be said that widowhood is a symbol of the Church militant deprived of the visible presence of Christ, but nevertheless indefectibly united to Him.

Socially too the widow has a definite mission to perform, for she participates in the mystery of the cross and the gravity of her comportment should show the message she carries: she is one who has through sorrow gained entrance to a more serene and supernatural world. In times of trial and discouragement the Christian widow should strengthen herself by the thought of the Blessed Virgin who lived as a widow during the early years of Christianity and who by her prayer, interior life, and devotion called down divine blessings on the infant community.

Miscellaneous Matters

By a decree of July 1, 1957 (AAS, pp. 943-44), the Sacred Congregation of the Sacraments announced that local ordinaries need no longer send an annual report to the congregation concerning the number of confirmations conferred in their territories by extraordinary ministers of that sacrament.

On October 7, 1957 (AAS, pp. 954-58), the Holy Father spoke to a group of sick persons reminding them that they do not suffer alone, for Christ lives in them and makes of them in a real but mysterious sense tabernacles of His presence; moreover, they must complete the Passion of Christ by their suffering and the offering of their pain can preserve the innocence of many, recall sinners to the right path, assist the indecisive, and reassure the troubled.

In a message dated August 5, 1957 (AAS, pp. 857-61), His Holiness wrote to a group of teachers meeting at Vienna that the Catholic teacher who perfectly exercises his profession

performs an activity which is equal to the best lay apostolate, adding that this is true of those who teach in Catholic schools and almost more so of those teaching in non-Catholic schools. In a later letter dated September 18, 1957 (AAS, pp. 830-36), and directed to Cardinal Siri, President of the Italian Council of Social Weeks, the Pope urged the necessity of protecting the human values of rural life and stressed the need for an increase of faith in agricultural areas. On November 4, 1957 (AAS, pp. 966-69), the Holy Father addressed the parliamentary representatives of the European Coal and Steel Authority, congratulating them on the success of their work and expressing the wish that their accomplishments may lead to a greater federation of Europe. On September 8, 1957 (ASS, pp. 849-53), His Holiness addressed a group of dentists, showing a competent grasp of the latest phases of dentistry and manifesting a delightfully human side of his personality by his solicitude for children who suck their thumbs or bite their nails and by his hope that the newly discovered method of painless drilling of teeth may prove to be really effective.

The Sacred Consistorial Congregation issued three decrees by which it canonically established military vicariates in Argentina (AAS, pp. 866-68), in Belgium (AAS, pp. 940-43), and in the United States (AAS, pp. 970-73). The Sacred Congregation of Seminaries and Universities by a decree of July 28, 1957 (AAS, pp. 975-77), canonically erected De Paul University, Chicago, as a Catholic University according to the norm of canon 1376; moreover, the faculty of music of the same institution was affiliated to the Pontifical Institute of Sacred Music in Rome. Finally, by the same decree the metropolitan archbishop of Chicago was made grand chancellor of De Paul Catholic University. In the last document to be noted, an apostolic letter of May 9, 1957 (AAS, p. 823), the Holy Father announced the inauguration of an apostolic internuntiate for the country of Ethiopia.

Book Reviews

[Material for this department should be sent to Book Review Editor, REVIEW FOR RELIGIOUS, West Baden College, West Baden Springs, Indiana.]

MARIOLOGY, VOL. II. Edited by Juniper B. Carol, O.F.M. Pp. 606. The Bruce Publishing Company, 400 North Broadway, Milwaukee 1. 1957. \$9.50.

This second volume of a most ambitious trilogy on Marian theology contains fourteen articles by some of America's leading theologians. The treatment is scholarly; the articles are well documented; proofs are advanced soberly in an attempt to shed light, not generate heat.

Primarily a reference work, *Mariology, Vol. II*, covers the major features of Marian dogma: Mary's predestination, divine maternity, perpetual virginity, fullness of grace, knowledge, universal queenship, etc. Among the better parts of the volume are Father Cyril Vollert's two introductory essays, "The Scientific Structure of Mariology" and "The Fundamental Principle of Mariology." The latter serves as a natural basis for some of the articles that follow.

Father John Bonnefoy's article "The Predestination of Our Blessed Lady" and Father Gerald Van Ackeren's "The Divine Motherhood" should provoke discussion and stimulate theological speculation among readers of the book. The latter article contains a brief interesting account of modern Protestantism's attitude toward the Mother of God which is worthy of study.

Since the volume's bent is less devotional than scientific, the reader should not expect from it what the editor and his contributors did by no means intend. This second volume offers the reader considerable insight into the past progress and present status of the science of Mariology; it makes a distinct, and quite convincing, apology for Mariology's place in the traditional theological disciplines. Religious and priests will especially profit from a thoughtful reading of the book. Seminarians and teachers will find in it a concise and ready reference work on the more important tenets of Marian dogma as it has developed to this day. But for the study of Marian devotion we must await Volume III.

To prove the numerous theses presented in *Mariology, Vol. II*, the individual authors invoke the Church's magisterium, Scripture, tradition, and theological reasoning—the traditional approach. The

general method of presentation is excellent; it is orderly and clear. If there be a flaw in this mode of argumentation, it will probably be found in the scriptural interpretations advanced by some of the theologians in this volume. Quite briefly, they fail to convince. This is especially true of the treatment given the oft-invoked text of Genesis 3:15, which, according to Father Wenceslaus Sebastian, refers to Mary alone "and that in the strict literal sense" (p. 355). The case for Mary's prerogatives as found in the Old Testament seems in this article—as well as in some others—to be somewhat overstated. But these are slight blemishes on the canvas.

No better reason for this entire series can be assigned than that employed in a more specific context by Father Francis Connell. At the conclusion of his article on Mary's knowledge, he asserts: "And so it is not unprofitable to seek some definite ideas on Mary's knowledge, since a study of this kind helps us to understand the sublime dignity of the Mother of God and inspires us to be more ready to seek through her intercession the wisdom and the understanding that we need in the journey of life" (p. 324). What Father Connell remarks about Mary's knowledge may legitimately be predicated of the other facets of her unique personality and character, about which a volume such as this affords us all the opportunity to learn more and more.—THOMAS G. SAVAGE, S.J.

MANUAL FOR NOVICES. By Felix D. Duffey, C.S.C. Pp. 232.
B. Herder Book Company, 15 South Broadway, St. Louis 2. 1957.
\$3.50.

Father Duffey is to be congratulated on his book *Manual for Novices*. As the title indicates, the book is written primarily for novices and those who have the care of novices; but it is pertinent, profitable, and of interest even to those formed religious who have been away from the novitiate training for a number of years. Is not a good treatment of the vows always a welcome book for our spiritual reading!

Manual for Novices is geared to a better understanding of the three vows and their corresponding virtues, which we know to be the essence of the religious life. Father Duffey's thesis is that novices should be carefully schooled in the science of the vows; they should know what the vows entail, what is demanded by the rules and constitutions that they might enter the life of the vows with "minds prepared." Thus the novitiate is a place where the novice is to form

the proper religious attitudes, where each novice has ample time to test himself and to be tested to see if he can live the life of the vows. It is a time to consider and pray over the great privileges and duties of being a vowed laborer with Christ; a time to examine his intention and motives and even to purify them if necessary; the novitiate is a time to understand himself as he has never understood himself before and establish a correct hierarchy of values based on Christ, the model of the vows.

Father Duffey tries to give, and quite successfully too, the moral and canonical demands of the vows together with a doctrinal background and ascetical incentive for the faithful living out of the vows. He emphasizes over and over again that the vows are a supernatural way of life led in imitation of Christ; they are something positive, and not a series of "suffocating denials" nor a legalistic ladder to heaven. The living of the vows gives the religious freedom from creatures to do God's will. It is on this positive character of the vows that novices should fix their minds and hearts, for it is the vows that permeate the whole day of the religious.

The book is well planned. There are twelve interesting chapters dealing with such subjects as: The Novitiate, The Religious Life, Perfection, The Meaning of a Vow; two chapters on each of the three vows; one on Authority and Obedience, which is a very fine treatment of the duties of superiors; and a final chapter on Religious Profession. As the book stands it is broad enough to embrace all spiritualities. It is not meant to be a substitute for the instruction that the master or mistress is accustomed to give, but rather a complement to that instruction. The novice has a source to which he can go if he wishes to refresh his knowledge.

The great insistence on the dynamism of the vows as the religious way of living in imitation of Christ is to be commended. The chapters on chastity and obedience are especially well done and bring out the positive character of the vows exceptionally well. However, the chapters on poverty fall short when compared with the treatment of the other two vows.

In general the book is instructional, motivational, full of good common, as well as supernatural, sense. It will be easily understood by the novices. Like a good teacher, Father Duffey repeats his key ideas throughout the book and frequently makes a summary of what has been seen in various chapters. In all the book is most worthwhile, highly recommended, and will repay with interest the time one spends reading it.—RALPH H. TALKIN, S.J.

THE YOKE OF DIVINE LOVE. By Dom Hubert Van Zeller,
O.S.B. Pp. 238. Templegate, Springfield, Illinois, 1957. \$3.75.

The tireless pen of Dom Hubert has, in this small volume, presented another challenge to comfort-loving nature, this time taking for his audience the seekers after conventual perfection. He makes it clear from the outset that he is not writing merely for monks, and certainly not exclusively for those of Benedictine Rule, but for all religious, men and women, though the medium through which he aptly chooses to impart his lessons and deliver his frank and kindly blows is Benedictine vocabulary culled from the wisdom of St. Benedict and his greatest interpreter St. Bernard. The whole concern of his book, as he tells us in the preface, is to show how to work up from the fundamentals of religion, prayer, reading, silence, labor, and enclosure to God and not inward toward self. Such a caution is of vital interest to all religious; and they will eagerly submit to Dom Hubert's admonitions delivered with a freshness and candid realism not too often encountered in spiritual treatises.

The volume might almost be termed a "Book of Sentences," or another version of *The Following of Christ*, with its many incisive, diminutive paragraphs. Thus the first chapter on Supernatural Motive of less than nine pages is presented in sixty-two thought-packed paragraphs. Any one of them might serve as an outline for a more profound meditation. And almost a good third of them would present the thesis of the book, the yoke of divine love, in a nutshell. There is always love in the background to give light and warmth whenever it does not appear explicitly or at the head.

But it is not an easy doctrine of love the book preaches. It can and does issue startling warnings. "The heart of the monk, if it deviates from the love of God alone, can become an unquiet evil. It wanders, looking for rest and finding none. It fastens on other hearts and drains them of the love of God. If it shrivelled up in solitude it would be a waste enough, but the heart that has tired of the love of God and that hungers still for love is a menace."

Dom Hubert tells us exactly what his method in writing the book will be. "What we have to do is to find principles common to most religious orders and examine them in the light of love, prayer, and faith. To agree on foundations is at least a start." From this humble beginning he develops a gripping code of religious life as he finds it substantially presented by all religious founders. *The Yoke of*

Divine Love, a clever title for the book that follows, is broken down into three minor "books" treating of the religious life, prayer, and community life. Each of these essential constituents of religious life is reviewed with a freshness and vigor that opens the eyes of the reader to a number of surprising subterfuges and alibis that even sincere religious may construct for themselves to escape the more exacting pressures of the yoke of love. One might cite countless instances of plain-spoken axioms of religious living which in one form or another bear out the author's verdict: "The trouble about renouncing the world is that it comes back in another form. You bar the windows of your cell against it, and it comes up through the boards of the floor. You throw it out by the door, and it comes in through the ventilator."

It appears that this candid volume to be truly appreciated had better be read first cursorily, with many a smile and more than one *mea culpa*, and henceforth be left on the desk or priedieu as a vade mecum for the purpose of snatching now and then tiny crumbs from its pages to be refreshed by its invigorating frankness.

More than one reader will be disappointed at the lack of definite references to the many scripture passages cited. St. Thomas, too, St. Benedict, and the Fathers are frequently quoted by name only.

—ALOYSIUS C. KEMPER, S.J.

BOOK ANNOUNCEMENTS

THE BRUCE PUBLISHING COMPANY, 400 North Broadway,
Milwaukee 1, Wisconsin.

Conferences on the Religious Life. By Aloysius Biskupek, S.V.D. You will find these conferences refreshing and original both as regards the topics chosen and as to the treatment accorded them. Some of the unusual topics are: The Religious Habit, Patrons, The Refectory, Living the Mass, Sick Religious. The author is forthright in his treatment. Part of his answer to those who say that they cannot meditate reads as follows: "Meditation requires the exercise of memory, mind, and will; the use of these faculties is wholly or partially impossible in the case of infants, mental defectives, and insane persons. Does any one who claims he cannot meditate classify himself as belonging to these categories?" Pp. 204. \$3.50.

Live in the Holy Spirit. By Bruno M. Hagspiel, S.V.D. This is a book of conferences on the religious life written for religious

women. The author speaks with the authority of one who has done much work for religious women and knows their virtues as well as their faults. It is a modern book and does not omit to discuss modern topics such as motion pictures, radio, television. Pp. 170. \$3.50.

You. By Father M. Raymond O.C.S.O. Living in an age that looks on the individual as expendable and negligible, we have great need to realize anew the dignity, sublimity, exalted vocation, and priceless character of even the least of the children of men. Father Raymond emphasizes these truths not in the abstract but in the concrete; not as applied to some one else but to you. His exhortations, each chapter is a fervent exhortation, are addressed to both religious and lay people. There are no chapters applicable only to religious, and only one (14) intended specifically for parents. It makes encouraging spiritual reading. Pp. 301. \$4.50.

My Sunday Reading. A Popular Explanation and Application of the Sunday Epistles and Gospels. By Kevin O'Sullivan, O.F.M. We have all heard the Sunday Epistles and Gospels oftener than we care to admit. Do we understand them? This book serves as an excellent introduction to such understanding. It is written primarily for the layman, but even the religious can profit by a study of this volume. Pp. 345. \$5.00.

A Christian Philosophy of Life. By Bernard J. Wuellner, S.J. We are guided on our journey through life on earth by the light of reason and by the light of faith. Both are necessary, and both should come into play many times each day. Both also need to be developed. As we may grow in faith by the study of revelation, so we perfect reason by the study of philosophy. If you have had the advantages of a college education, you will find Father Wuellner's book an excellent refresher course in philosophy; if you have not, it will give you a brief introduction to the most significant course a Catholic college has to offer. A great merit of the book is that the author does not hesitate to appeal to revelation to supplement the findings of reason. Here is a book which a religious can afford not only to read but to study. Pp. 278. \$4.25.

Angels Under Wraps. By Edward Vincent Dailey. A book of stories, all about angels. They are interesting and enjoyable, and it would be surprising if they did not increase your devotion to your own guardian angel. Pp. 149. \$2.95.

FIDES PUBLISHERS, 744 East 79th Street, Chicago 19, Illinois.

One in Christ. By Illtud Evans, O.P. The author accurately describes this collection of essays in these words: "The purpose of these pages is not to argue or to prove. It is simply to say that the life of the Church is the life of Christ continued in time and place, made available to men. The truths we believe are declared every day and the prayer of the Church (which is the prayer of Christ) exists to express them. The life of charity exists to make them incarnate here and now." Pp. 82. Paper \$0.95.

The Modern Apostle. By Louis J. Putz, C.S.C. Priests and religious will be interested in this book as a means to learn more about the modern lay apostolate and to help to spread this movement among the laity. It was written by a priest who has probably done more for this movement in America than any other. The material in the book first appeared as a series of articles in *Our Sunday Visitor*. Pp. 148. \$2.95.

Key to the Psalms. By Mary Perkins Ryan. More and more lay people are beginning to discover the treasure of the Psalms. To help them Mary Perkins Ryan has written this book. She has made her own all the latest findings of the scripture scholars and has written a book that is both authoritative and popular. The translations of the Psalms are particularly excellent. Read this book and discover for yourself why the Church has always made the Psalms such a large part of her liturgical prayer. Pp. 187. \$3.50.

Together in Marriage. By John J. Kane. This is another volume in the "Fides Family Readers Series." It is of special interest to priests who are engaged in Cana Conference work and very suitable for the libraries of all houses for lay retreats. Pp. 154. \$2.95.

The Meaning of Christmas. By A. M. Avril, O.P. Translated by S. D. Palleske. This is a volume of sermons that were originally broadcast on the National French Chain. Their subject matter is the Christmas cycle, from the first Sunday of Advent to the sixth Sunday after Epiphany. Pp. 153. \$2.75.

Going to God. By Sister Jane Marie Murray, O.P. This is the first volume of a four-year series of textbooks in religion for high schools. The series bears the title "The Christian Life." These books are the product of much thought, study, planning, and consultation with fifteen experts in the fields of theology, Sacred Scrip-

ture, education, the apostolate, and art. All four of the volumes are to be available by the summer of 1958. Before adopting a new set of texts for the religion classes in high school, be sure that you examine these new books. Pp. 430.

GRAIL PUBLICATIONS, St. Meinrad, Indiana.

Pope Pius XII and Catholic Education. Edited by Vincent A. Yzermans. We owe a debt of gratitude both to the editor and to the publishers for collecting in a single volume twenty-two addresses of Pope Pius XII on Catholic education. Teachers will find in them encouragement, wise directives, and much matter for fruitful examination of conscience. Pp. 180. Paper \$1.00.

B. HERDER BOOK COMPANY, 15-17 South Broadway, St. Louis 2, Missouri.

The Sacred Canons. A Concise Presentation of the Current Disciplinary Norms of the Church. Volume I, Canons 1-869; Vol. II, Canons 870-2414. Revised Edition. By John A. Abbo and Jerome D. Hannan. The purpose of this commentary on the Code of Canon Law is explained in the preface: "The work was begun to answer in some degree the spontaneous demand for a better knowledge of ecclesiastical law that has arisen in English-speaking countries among religious who are not clerics and among laymen, especially those engaged in the professions." Vol. I, pp. 871; Vol. II, pp. 936. \$19.00 the set.

P. J. KENEDY & SONS, 12 Barclay Street, New York 8, New York.

Handbook of Moral Theology. By Dominic M. Prümmer, O.P. Translated by Gerald Shelton. Adapted for American usage by John Gavin Nolan. This is an English compendium of the justly celebrated four-volume Latin edition. It requires no gift of prophecy to predict that it will prove very popular with priests, seminarians, and any who have frequent occasion to familiarize themselves with the moral teachings of the Church. Pp. 496. \$4.00.

Maryknoll Missal. If you are looking for an English missal, you will want to examine this one, the first to be published since the recent decrees simplifying the rubrics. It is completely up-to-date, and the translation is in modern English. References have been reduced to a minimum. It is a very handsome and convenient missal. Pp. 1699.

LONGMANS, GREEN & COMPANY, INCORPORATED, 55
Fifth Avenue, New York 3, New York.

Catholicism and the Ecumenical Movement. By John M. Todd. Introduction by the Abbot of Downside. Mr. Todd, author, assistant editor of the *Downside Review*, and radio commentator, writes for both Catholics and non-Catholics. His aim is: "(1) To inform Catholics of the nature of the ecumenical problem and of the solutions that are offered by the non-Catholic world; (2) To inform non-Catholics of the reasons for the contemporary (Roman) Catholic attitude to the problem, and to show how a Catholic layman approaches the situation today." Pp. 111. Paper \$1.50.

THE NEWMAN PRESS, Westminster, Maryland.

God's Bandit. The Story of Don Orione, Father of the Poor. By Douglas Hyde. The author, a newspaper reporter by training and temperament, writes the dramatic story of a priest possessed of an immense love of the poor and unfortunate. To promote his work he founded four religious congregations, of which the principal one is the Sons of Divine Providence. As a boy he spent two years with St. Don Bosco. As a priest he was on intimate terms with St. Pius X. He died in 1940 and already many legends have grown up around his memory. It is probable that we shall one day honor him as a saint, for the cause of his beatification has been introduced in Rome. Pp. 208. \$3.50.

New Life in Christ. By Ludwig Esch, S.J. Translated from the German by W. T. Swain. The author spent forty years working for youth and in this very comprehensive book gathers together what he has learned so that others may profit by his experience. There are four main divisions. The Fundamental Principles Governing Our Growing Up in Christ, Our Life in Christ, The Growth of Life in Christ, and Maturing in Christ. Any of the problems that youth must meet today you will find treated in these pages. The book will be useful not only for youth but also for all those who have to assist in their training and education. Pp. 294. \$4.50.

SHEED & WARD, 840 Broadway, New York 3, New York.

Martyrs from St. Stephen to John Tung. By Donald Attwater. Here are fifty-eight graphic and gripping accounts of martyrdom. They will make many a saint you know only as a name come to life for you and, as a result, become a real influence in your life. Pp. 236. \$4.00.

The Roots of the Reformation by Karl Adam; **Marriage and the Family** by F. J. Sheed; **Confession** by John C. Heenan; **The Rosary** by Maisie Ward; **The Devil** by Walter Farrell, O.P., and **Bernard Leeming, S.J.** These are the first five books of a new series called "Canterbury Books." They are paper-covered books that average one hundred pages and sell for seventy-five cents. They treat their subject matter in greater detail than is possible in a pamphlet but more concisely than a full-length book. They are to be on religious topics and are intended for both Catholics and inquiring non-Catholics.

The Making of Church Vestments. By Graham Jenkins. Part One details the history of the liturgical vestments. Part Two gives easy-to-follow instructions abundantly illustrated on how to make church vestments. Pp. 32. \$0.95.

The New Guest Room Book. Assembled by F. J. Sheed. Illustrated by Enrico Arno. Here we have a miniature library guaranteed to contain something to please any taste. Pp. 448. \$7.50.

Questions and Answers

[The following answers are given by Father Joseph F. Gallen, S.J., professor of canon law at Woodstock College, Woodstock, Maryland.]

—7—

When you repeatedly state that sisters are overworked, don't you realize that almost universally the blame is cast on their superiors? And yet what can the superiors do? Are they to blame for the number of Catholic children to be educated? for the opening of new schools? for the vacation schools? for the added demands of modern education?

The fact that sisters are overworked is an evident and incontrovertible fact, and the harmful effects are equally evident. The sense of the remarks on this point has never been that superiors are wholly to blame but that they can do something to lighten the burden. This thought is also completely evident and has been expressed by many others.

"In my opinion, a policy almost heroic adopted by certain superiors is deserving of signal praise, that is, the refusal to accept

new works, certainly useful, but which would overwhelm their religious men or women. A more cogent reason is that these religious are already overburdened as they become too few to accomplish the works already accepted which become progressively more complicated. The religious who is overburdened, exhausted, nervous is in danger not only of doing his work poorly but, what is more serious, of being unable to draw spiritual profit from the time of prayer prescribed by the constitutions. He thus falls into activism, and there is no need to demonstrate here that this is the contradiction of the primary and common purpose of the state of perfection" (Reverend A. Plé, O.P., *Acta et Documenta Congressus Generalis de Statibus Perfectionis*, II, 146).

"Superiors should be forbidden to accept new foundations unless they are able to staff them in such a way that their subjects are given the leisure needed for their own souls. What is needed are fervent foundations, not mere physical buildings in which a few religious, overwrought and exhausted, live and work in a frenzied round of activity. I believe that the cause of the Church would prosper far more with fewer buildings and projects, erected at the cost of the religious spirit, and with more prayerful religious" (Reverend F. Rice, C.P., *ibid.*, III, 517).

"Overwork will inevitably pull down the spiritual life. It is almost impossible to live up to the ideals of the religious life when we are launched upon a troublesome sea ill-prepared and ill-equipped. Careful training and a good, broad education will do much to obviate this and so help considerably in preserving the religious spirit" (Brother P. C. Curran, F.S.C.H., *Religious Life Today*, 181).

—8—

Since we are not contemplative, couldn't we dispense with the rule of silence?

You are partially contemplative. The mixed religious life is the harmonious union of the contemplative life with apostolic activity. Every religious is supposed to attain a deep spirit of prayer and interior life. Neither of these is possible without recollection, and recollection is impossible without some habitual observance of silence. Silence can vary with the purpose and manner of life of a particular institute, but the ordinary religious silence prescribed in constitutions is necessary for the twofold purpose stated above. There are other purposes of silence, e. g., it is an act of mortification, penance, and

an assimilation to the life of our Lord. Cf. De Guibert, *Theologia Spiritualis Ascetica et Mystica*, nn. 263, 344.

Authors on renovation and adaptation constantly emphasize the fact that the movement is not one of mitigation or relaxation of the self-denial and mortification demanded by the purpose of the religious life. "An adaptation of the discipline in an institute of mixed life should primarily protect and intensify the spirit of prayer, silence, and mortification in the community and in individuals. Secondly, it should aid and develop the direct apostolic activity in conformity with the present needs of souls and the present directives of the Church" (Reverend Henry of St. Teresa, O.C.D., *Acta et Documenta Congressus Generalis de Statibus Perfectionis*, II, 170).

"In all institutes of mixed life, the attainment of equilibrium between the active and contemplative life is something absolutely vital and all realize how difficult it is in practice to observe this completely. Every renovation in such institutes should aim principally at the intensification of a solid interior life. This is impossible without a sufficient amount of time devoted to prayer and the serious practice of abnegation" (Reverend Gabriel of St. M. Magdalene, O.C.D., *ibid.*, I, 141).

"If today, with so many new works, so many activities for the preservation of morality, such febrile activity of souls consecrated to the apostolate, the fruits are so scarce and the truly and sincerely Christian souls so few, we should not blame the tenacious and intensified warfare of evil against good but should confess that those in the apostolate give too much effort to external activity and too little, all too little to the interior life. We labor as if everything depended on us and we place too little confidence in the force of prayer, recollection, and union with God" (Reverend A. Gennaro, S.D.B., *ibid.*, II, 66).

—9—

In an article in the REVIEW FOR RELIGIOUS, September, 1952, you stated that a religious who was illegitimate and not legitimated could not be appointed local superior. Isn't it possible to obtain a dispensation to appoint such a religious as local superior?

The article says: "cannot validly be appointed or elected higher superior in any religious institute whatever, clerical or lay" (p. 242). Those who are higher superiors are listed in the article, p. 243. A dispensation may be obtained from the Holy See to permit the

election or appointment of such a religious as higher superior (pp. 246-47). Neither canon law nor the practice of the Holy See in approving constitutions forbids the appointment of such a religious as minor local superior, i. e., a local superior who is not also a higher superior.

—10—

Just what is the meaning and evaluation that should be placed on tradition in the religious life?

All the documents and articles on renovation and adaptation of the religious life that have appeared in the REVIEW FOR RELIGIOUS have had the purpose of giving, at least implicitly, the true concept of tradition as opposed to the false idea, which is called traditionalism. Perhaps the questioner and reader will get a new view and will be able to form his own opinion more independently by the doctrine of authors of other countries.

"In some the love and disordered cult of the past creates a real revulsion for anything that is new. The exaggerated attachment to the letter of the law which drains the energies to employ them exclusively in religious observances creates an asceticism that narrows the expansion of supernatural charity. It crystallizes the life of the institute into external and often archaic formalities, makes it lose contact with the realities of the day and of the needs of souls, or these are discerned only under a pessimistic and discouraging light, and it actually impedes the attainment of the spiritual purpose of the institute." (Reverend M. Eugene of the Infant Jesus, O.C.D., *Acta et Documenta Congressus Generalis de Statibus Perfectionis*, II, 35.)

"One must not forget that a living organism does not remain motionless for a long period of time, that respect for the past should not prevent legitimate progress, that some details of life of the thirteenth or sixteenth centuries are no longer suitable to our age" (Reverend E. Jombart, S.J., *ibid.*, II, 29).

"The purpose is to give a new impetus to the religious life by rendering easier the development of its true values and removing the obstacles in its externals that were established in human and social circumstances of life different from our own, no longer have any reason for existence, and can be profitably replaced by others that take into account the changed conditions of life" (Reverend Gabriel of St. M. Magdalene, O.C.D., *ibid.*, I, 139).

"Every religious order worthy of the name is born of the union of a great religious genius and the spiritual needs of a given age" (Dom Basset, O.S.B., *ibid.*, I, 128).

"The specialty of all founders is their anxiety to adapt their work to an epoch and to given needs. This is evident, since they were not satisfied with what existed in their own time and thought it well to found something else. This proves that adaptation is the best form of fidelity." (Sister Jeanne d'Arc, *Doctrinal Instruction of Religious Sisters*, 36.)

"Catholicity is not uniformity. Each nation, each province has its distinctive character and needs. France is not evangelized in the same way as the Eskimos." (Abbé Baechler, *La Vie Commune*, 229.)

"However, it is important to note that the renovation of the liturgy was not motivated by the unreasonable addiction to history or the antiquarianism whose sole evaluation of anything is that it is historical or primitive, but it was inspired by the true sense of tradition, which holds that tradition is something alive and vital, not immutable nor untouchable" (Reverend C. Braga, C.M., *Monitor Ecclesiasticus*, 81-7-1956-393).

"The religious is perfect who incarnates Christ in his life, who can say with St. Paul, 'For me to live is Christ.' The religious by his profession places himself in the state of consecration to the ideal of identification with Christ in love. This does not mean the manner of dress nor the language of Christ. These were contingent elements of His mission. Something similar can be found in religious institutes as organized by their founders. In their perfection there is a vital and permanent element that all should strive to assimilate, and there are transitory elements that appertain to the customs and usages of their age. It would be useless to imitate these, just as it would not help identification with Christ to speak the language that He did or dress as He did." (Reverend Joachim of the Holy Family, C.P., *Acta et Documenta Congressus Generalis de Statibus Perfectionis*, II, 42.)

"Do not take as your program the contrary of what has been done in the past" (Dom Basset, O.S.B., *ibid.*, I, 133).

"As if the smallest details of the rule, the traditions, and customs that evidently bear the mark of decline had been immutably canonized—this is a regrettable manifestation of a badly understood *esprit du corps*, a ruinous interpretation of fidelity to the examples

of our predecessors, an abuse of the beautiful word of tradition" (Dom Basset, O.S.B., *ibid.*, I, 130).

"Traditionalism is the crystallization of the past viewed as an absolute ideal and as an immutable form valid for every age and place, incapable of decline, incapable of perfection, not a continuity of life transmitted from generation to generation but of fossilization" (Reverend Joachim of the Holy Family, C.P., *ibid.*, II, 42).

"I believe also that an incorrect understanding of devotion to traditions, to founders, and to the great men of one's own institute can be an obstacle to an institute's docility to the future and to its adaptation. The great men of the past are unfortunately conditioned by their age, and the stages of doctrinal, spiritual, and social progress that are marked by their glory are today passed. Not all the problems of today were solved in the seventeenth or nineteenth centuries. Only Christ is eternal youth and transcendent actuality. It is the Church in the name of Christ that should tell us what remains and what has passed from the heritage of the saints and of the great of the past." (Abbé Baechler, *La Vie Commune*, 223.)

"Not then a disowning of the past at the whim of spirits intolerant of everything that they themselves did not create, but neither a crystallization of the past, nor a feticism of stereotyped forms which, devoid of content by the course of time, would succeed only in constituting a useless waste of energy, when they have any success at all" (Reverend Joachim of the Holy Family, C.P., *Acta et Documenta Congressus Generalis de Statibus Perfectionis*, II, 41).

"We must insist on the avoidance of the irrational aversion to the past that in many cases characterizes our age" (Reverend Basil of the Immaculate, C.P., *ibid.*, III, 480).

"Change should never be a concession to mediocrity or the spirit of innovation" (Reverend M. Eugene of the Infant Jesus, O.C.D., *ibid.*, II, 30).

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Are treasurer general and bursar general synonymous? May a general councilor be a treasurer general?

These two terms are synonymous. Other names are also used for the same office, e.g., economer, procurator. Canon law does not forbid a general councilor from being a treasurer general. Until very recently, the practice of the Holy See in approving constitutions

forbade the combining of these offices. If such a prohibition is in your constitutions, it must be observed. The present practice of the Holy See forbids only the first councilor or assistant general to be treasurer general. Therefore, if the prohibition mentioned above is not in your constitutions, any councilor may be treasurer general; but you should follow the present practice of the Holy See as a directive norm and thus exclude the combining of the offices of first councilor and treasurer general. REVIEW FOR RELIGIOUS, November, 1953, 286.

—12—

Why isn't the spiritual trash removed from the convent bookshelf? Convent libraries are rarely found. The visions, ecstasies, and superstitions that so many religious thrive upon ought to be classed with cheap secular literature.

The REVIEW FOR RELIGIOUS has emphasized the fact that many religious houses lack a suitable library, the necessity of the constant purchase of books, the need of discrimination in the selection of spiritual books, and that the library should be carefully visited and the annual outlay for books scrutinized by higher superiors at the time of the canonical visitation. January, 1953, 26, 269; November, 1955, 299, 316. The present complaint has been echoed by others.

"One fact is especially striking. The sisters who lack this training and who would therefore have most need of a solid doctrinal reading are the very ones who look for sentimental books, edifying stories, private revelations, etc. They make the great success of a whole type of literature on the level of shop girls' novels transposed into a key of affected piety. Those on the contrary who have had a good doctrinal training go straight to the best books. Another sign of the utility of a solid basic training." (Sister Jeanne d'Arc, O.P., Doctrinal Instruction of Religious Sisters, 10.)

"We hope that a decided effort will be made to abolish all sub-doctrinal literature, which is still too widespread. We are thinking in particular of a certain type of literature devoted to private revelations, which is a favorite choice of reading in more than one monastery. We have no intention of pronouncing any judgment on the authenticity of such revelations, but we want to urge discretion in the use of such unsuitable reading." (Reverend Lucien-Marie de St. Joseph, O.C.D., *ibid.*, 108.)

Summer Sessions

(Continued from page 82)

training in philosophy to begin a graduate program in theology. Sisters and brothers who do not wish to become candidates for the Master of Arts degree but wish to audit certain courses will be admitted in limited numbers. Address: Immaculate Heart College, 2021 North Western Avenue, Los Angeles, California.

For the third consecutive summer three two-week institutes will be offered by Gonzaga University in Spokane, Washington, for religious women. The first institute on moral guidance will run from June 16 to June 27. This will deal with moral theology applied to the lives of religious women. The second institute will begin June 30 and end July 11. The theme is understanding human nature. It will enlarge on the psychological foundations of grace. The third institute begins July 14 and concludes July 25. It will deal with the Person of Christ. Archbishop Thomas Roberts, formerly of Bombay, will come from London to Gonzaga University in Spokane to conduct a six-weeks' set of morning lectures on understanding the vows. This course will run parallel to the three religious institutes. Archbishop Roberts is the author of the classic on obedience, "Black Popes." The course will be open to both men and women religious. Address: Dean, School of Education, Gonzaga University, East 502 Boone Avenue, Spokane 2, Washington.

The Creighton University summer session will begin with registration on Thursday, June 12, and will end with final examination on Saturday, August 2. Dormitory space and summer cafeteria plan are available. Various institutes in specialized subjects, e.g., English, education, remedial reading, teaching methods, are planned on each weekend. Supervised swimming periods are provided for religious. Sunday afternoon spiritual conferences for religious are scheduled throughout the summer. A complete catalogue will be mailed on request. Please direct inquiries to Reverend William F. Kelley, S.J., Director of Summer Session, The Creighton University, Omaha 31, Nebraska.

The Institute for Religious at College Misericordia, Dallas, Pennsylvania (a three-year summer course of twelve days in canon law and ascetical theology for sisters), will be held this year August 20-31. This is the second year in the triennial course. The course in canon law is given by the Reverend Joseph F. Gallen, S.J., that in ascetical theology by the Reverend Daniel J. M. Callahan, S.J., both of Woodstock College. The registration is restricted to higher superiors, their councilors and officials, mistresses of novices, and those in similar positions. Applications are to be addressed to the Reverend Joseph F. Gallen, S.J., Woodstock College, Woodstock, Maryland.

Mère Marie of the Ursulines

Sister Benita Daley, C.S.J.

IN JUNE, 1958, when the city of Quebec celebrates the three hundred and fiftieth anniversary of its founding, it will honor Samuel de Champlain, who first recognized the importance of this great port on the "king of all rivers" as he termed the St. Lawrence. The achievements of the great men who contributed to the growth and development of that city will be recalled—men like Bishop Laval and Frontenac—but no chronicle of its glories will be complete without a tribute to that illustrious pioneer, Mère Marie of the Ursulines. The passage of three centuries has not dimmed the memory of the courageous woman who exemplified in her remarkable career an amazing variety of callings: wife, mother, mystic, business woman, teacher, writer, and cloistered religious.

Her name and deeds are interwoven with every worthwhile endeavor to colonize the little seventeenth-century settlement that was to become the thriving commercial and industrial city of today. In her missionary-career of thirty-two years, she endured all the hardships incident upon life in a pioneer outpost that was constantly under attack by the Indians.

Marie Guyard—that was the family name of this Ursuline missionary—was born in 1599 in Tours, France. Reared in a Catholic home by devout parents who inculcated habits of deep piety and love of labor in their eight children, Marie learned at an early age to relish the joy of prayer and meditation. Yet, like any normal child, she entered gaily into games and pastimes with her brothers and sisters and the neighborhood children.

When she was only fifteen years old, she asked her mother's permission to become a nun. Her mother refused this request, believing that a person like Marie, so gay and vivacious, should

marry. Marie's parents then proceeded to seek a desirable husband for their daughter. Their choice fell upon an estimable young silk merchant of Tours, Claude Martin. Thus it was that at the age of seventeen Marie became a bride. Although the desire to lead a religious life in the cloister still dominated all her thinking, she never questioned her parents' decision about marriage. That, she believed, was the unfolding of God's plan in her life. She would obey her parents and accept this sacrifice of her own desires.

Married life brought heavy burdens to the inexperienced girl. Marie Martin had to assist her husband in the management of his business which included, according to the custom of the time, housing and feeding his principal employees. Even though the religious bent of her nature constantly impelled her to yearn for hours of solitude in which to pray and to meditate, she developed great skill in directing her husband's establishment. Her talent for organization, her ability to deal harmoniously with all sorts of individuals—she supervised a large staff of servants and about twenty workmen in her husband's shop—these gifts were to serve her well in later years as a missionary in New France.

The birth of her son, Claude, in 1619, gave her great joy; but six months later her husband died, leaving his finances in such a state that she was virtually penniless. A widow at nineteen, with an infant son to care for, attractive and highly respected, this young girl received many offers of marriage. Her family advised her to remarry as the solution of her problems. But Marie Martin knew exactly what she would do now. She would follow the call of God in her heart; she would live for Him alone, making a cloister for Him in the depth of her being. Some day her hope of consecrating her life to God in religion might be realized. When and how this might be accomplished she did not know for her first obligation required her to devote herself to the upbringing of her child.

Madame Martin returned then to her father's home but soon answered the call of an older sister who needed help in the management of her large household. Marie's brother-in-law, Paul Buisson, a wealthy artillery officer, approved this plan for he knew that this capable young woman, in return for a home for herself and her child, would supervise his affairs efficiently. Eventually, Marie took complete charge of his transport business, his warehouses, and his stables. In short, she became the unpaid servant of the Buisson family—preparing meals, nursing the sick, regulating accounts, and directing employees—for all these duties fitted admirably into her design to live entirely for God.

Eagerly she sought the means to multiply fasts, penances, and vigils. It is not surprising then that history records her as one of the great mystics of her time. In the midst of her endless labors, God rewarded Marie Martin with heavenly visions, with revelations of the Blessed Trinity and of the Incarnation. Bossuet called her the St. Teresa of her century; and well he might, for, like the saint of Avila, Madame Martin was practical, never neglecting ordinary duties for spiritual joys.

Leading this extraordinary life of close intimacy with God and of long hours of toil, Marie watched her young son grow into a strong and healthy boyhood. When he was twelve years old, she confided him to the care of the Jesuits to be trained, believing that a boy of his age needed a man's guidance. With his consent, she achieved her long-desired goal, entering the Ursulines in Tours in 1631 after obtaining her sister's promise to pay for young Claude's education. In later years, Marie Martin experienced the happiness of knowing that her son had become a Benedictine priest.

In the cloister, Marie de l'Incarnation, as she was now called, attained great mystical heights. God bestowed upon her special gifts—the interpretation of scriptural texts—which are evidenced in the spiritual writings she composed at this time. She even saw Canada in a vision, not knowing it by name but

perceiving only that it would some day be the field of her missionary labors. When she learned that the Jesuits of New France were asking for teaching nuns for Quebec, she resolved to answer the call if the opportunity arose. She longed to bring the light of faith to the savages of the New World. It was with great rejoicing then that she received her appointment to found with two other Ursulines a mission school for Indian children in Champlain's struggling colony on the St. Lawrence. Exactly four years after that great explorer's death, Mère Marie and her companions sailed from Dieppe. That was May 4, 1639. After a three-month voyage, they landed in Quebec, receiving a joyous welcome from its two hundred colonists.

The tiny house to which the nuns were ceremoniously conducted was little more than a shack, but to Mère Marie it held promise of the fulfillment of her apostolate for souls. The little convent with its back against an enormous cliff looked out on the enchanting loveliness of wide stretches of water, a world of beauty that Mère Marie always cherished even when, at a later date, hunger and cold and destitution plagued the nuns.

Here the first school opened with six Indian girls. Hardly were the Ursulines settled in their new home than an epidemic of smallpox broke out in the colony. Soon sick Indians in all their dirt and wretchedness crowded in upon the nuns who cheerfully nursed them. In so doing, Mère Marie and her co-workers sacrificed the convent's slender resources in food and clothing. When the horrible experience ended, they decided that they had been too busy to contract the dread disease.

As the number of pupils in the school steadily increased, it became necessary to build a structure that would adequately house both nuns and students. The task of raising funds for this pressing need devolved upon Mère Marie. Then began that series of letters that went to France on every ship leaving the port of Quebec. Historians record that during her missionary life this pioneer wrote over twelve thousand letters, enough volumes to fill several shelves in a library.

Not all of these letters were appeals for money. Many of them, sent to Ursuline convents, to important people in France, and to her Benedictine son, constitute, in the opinion of scholars, one of the finest primary sources of information on seventeenth-century Quebec. They narrate with typical French clarity the daily occurrences of the colony so that every phase of its development unfolds in this correspondence. The appointment of the governors of the colony, the Indian massacres, the tortures of the Jesuit martyrs, the perils of living under constant threat of Iroquois hostilities, the complete destruction by fire of the Ursuline convent in 1650, the horror of the earthquake that shook Quebec three years later—all these facts Mère Marie recounted in vivid detail.

If the nuns, being cloistered, could not move freely among the colonists, the latter came to the convent to seek advice on various matters. Mère Marie took great pains to keep herself informed on all questions that pertained to the well-being of the people. As a result of her interest, government officials as well as the colonists, esteemed her sane judgments, her practical good sense. They valued more and more the type of education she administered in her convent school, for with the new recruits that had come from France to increase her staff, she planned an educational program that aimed to transmit to the pupils the culture and traditions of Old France.

In 1642, the new monastery, a three-story structure, the pride of the colony, was completed. Mère Marie herself had drawn up its plans and supervised its construction, even mounting the scaffolding to direct the work in progress.

But material achievements did not lessen her spiritual undertakings. In order to instruct the savages in the faith, she mastered four difficult Indian languages, thus displaying an amazing linguistic ability. She began this study at the age of forty; and, in the following twenty years, she demonstrated her proficiency by writing catechisms, grammars, and dictionaries in

the Algonquin, Huron, and Iroquois dialects. These texts have proved invaluable to missionaries of later centuries.

At her death in 1672, this interpid French woman had completed thirty-two years of missionary labor crowned with success as an administrator and educator. She had helped to initiate a new movement in the Church—the active participation of religious women in missionary, educational, and social projects. Her pioneer work led to the establishment of numerous communities of religious women who today staff our hospitals and schools and undertake the social apostolate.

Agnes Repplier, in her biography,—*Mère Marie of the Ursulines*—now appropriately being reissued in this anniversary year, points out that holiness “was the weapon with which she fought her battles, established her authority, and became a living principle in the keen, hard, vivid, friendly, and dangerous life of New France.”

SUMMER SESSIONS

Marquette University will conduct a three-week workshop in sister formation granting three semester hours of graduate credit in education. The workshop will explore the application of the Everett Report to the needs of communities of sisters. It has been designed specifically for directresses of study and for the administration and faculty of juniorates and scholasticates (college level) of sisterhoods. It has been scheduled for the mornings and afternoons of August 4 to 22. It is open only to sisters. The fee is \$50.00. The directress of the workshop is Sister Elizabeth Ann, I.H.M., of Immaculate Heart College, Los Angeles, assisted by sisters acquainted with the Everett Report and by other consultants. Room and board for the sisters attending the workshop is available in Schroeder Hall. Address: Marquette University Graduate School, Milwaukee 3, Wisconsin.

St. Mary's College, Notre Dame, Indiana, announces the sixteenth annual summer session of its Graduate School of Sacred Theology for Sisters and Laywomen (June 23-August 1). Scheduled are fourteen classes in: fundamental theology, dogma, morals, Old Testament, New Testament, patrology, biblical theology, church history, introduction to theology, introduction to Sacred Scriptures, introduction to the *Summa* of St. Thomas. The faculty includes Jesuits, Dominicans, Passionists, other priests, and lay professors. Address

(Continued on page 166)

The Gifts of the Holy Spirit

Paul W. O'Brien, S.J.

FRANKLY I HAVE always wanted to know more about the gifts of the Holy Spirit. They held a strange attraction.

The soul seemed to feel instinctively that they occupied a key position in its spiritual life. And yet they seemed so elusive. Beyond a few elementary notions, they remained rather difficult to grasp. I wondered whether the main ideas could not be pinned down and put in simple language. It is this I have tried to do both for my own understanding of the question and perhaps for the profit of others.

The Need of the Gifts

A soul in love with God and with some little experience in the spiritual life comes quickly to realize its inadequacy. This comes about not merely from the intellectual conviction that unaided nature can never reach the supernatural, that "without Me, you can do nothing." Rather it is an experimental knowledge, even supposing God's elevating grace, of the slowness of its mind to grasp the things of God. It tries to penetrate the truths of faith and finds them veiled; it seeks to draw the logical conclusions from these truths, but the elements of the problem slip from its memory before the conclusions are reached. Its will that should be such an impelling power toward God is so hesitant, so wavering; and, even when with God's grace it feels a power for ordinary acts of virtue, it senses its inadequacy for anything that might be termed heroic. In all sincerity we are seeking to do the will of God, a will presented to us through obedience, through our rules, but which still leaves so much undefined. We know at a given moment "what" we must do, but the "how" seems to admit of indefinite progress; and we feel blocked. The life that we live seems to be a life planned by a reason directed by faith, but it is one where my reason

does the directing. Actually we are longing for the Holy Spirit to assume the direction of our lives. We are thirsting to have our love enkindled by the Spirit of love—to have our intellects enlightened by the Spirit of Truth. In a word, we are yearning to supplement our life of the virtues by a life of the gifts under the inspiration of the Holy Spirit.

The Nature of the Gifts

St. Thomas tells us that these gifts of the Holy Spirit are permanent dispositions of the soul to obey the Holy Spirit promptly. They are not just passing actual graces; they are permanent dispositions in the soul. They are not like the infused virtues which enable us to act; these are passive dispositions which enable us to receive, to be acted upon by the Holy Spirit.

Granted the existence of our supernatural organism, we might possibly reason to the necessity of such gifts, in order that the organism be perfect; but God has spared us the labor. He has told us of the gifts in *Isaias* 11:2: "And the spirit of the Lord shall rest upon him; the spirit of wisdom and understanding; the spirit of counsel and of fortitude; the spirit of knowledge and of godliness (piety). And he shall be filled with the fear of the Lord." Actually the text refers to Jesus, the Messiah; but the Fathers of the Church in explaining it taught that these gifts have passed from Christ to all the members of His Mystical Body.

It is therefore a point of faith that these gifts exist. It is also certain that they are permanent habits. But, for the rest, theologians have their little differences. It is the more common and more probable opinion that the gifts are really distinct from the virtues. And it seems more probable that there are actually seven gifts, though some theologians think it not improbable that the number seven is used, as often in the Old Testament, in a mystical sense of plenitude. But for our practical purpose, it is enough to know that the gifts of the Holy Spirit exist, that they are permanent in the soul in grace,

and that through them the Holy Spirit can direct all the activities of our souls.

Reason-guided or God-guided?

When God made human nature, He put into it all that it needed to live its life and do its work in a fitting manner. And so He endowed it with a soul, with faculties of thinking and willing, and virtues to perfect these faculties. We then had everything necessary to live a human life. The guiding power in this organism was reason. To live as a human being, we had to live according to reason.

But God did not leave me to my natural resources and natural end. He destined me to know Him in the beatific vision and to share His own divine life. To accomplish this, it was necessary that He elevate my natural organism; and this He did by bestowing gratuitously on my soul sanctifying grace together with the infused virtues, both theological and moral.

Not only has He elevated my powers making them able to act supernaturally and reach out to Him; but He has furnished new maps to my reason, indicating the way to Himself by marking out new signposts with His revealed truths. Surely the way is now clearer, and reason finds more security; but it is still **reason** that directs my life, even though helped by faith. My life to God is still reason-controlled. And consequently it is subject to all the limitations of human reason. I cannot see all the future; I cannot foresee the consequences of my present actions; I cannot know the hearts of those with whom I deal, whether my well-meant word or action may not be untimely. My grasp of faith is so imperfect. If only the great God who is above all might enter in to guide my life!

How wonderful to replace the groping of my reason through an uncharted future with the security of divine Wisdom—my vision obscured by the veil of faith, with God's clear knowledge of Himself, eternal Truth—my imperfect intuition of the hearts of others, with the intimately penetrating knowledge of God—my hesitancy in choosing God's way, with the sureness of

God's Will—my weakness of love, with the impetuosity of God's Spirit. And yet this is the life that God holds out to me through the gifts. This is the true meaning of the gifts, that my soul is opened up to this direct action of God, that my soul is disposed to obey promptly this Spirit of love, that my soul may soar above its reason-controlled guidance, to be taken to God's Heart as His instrument, guided by the Holy Spirit, with all that this involves.

Some Illustrations

Theologians around the time of St. Thomas tried to explain the gifts of the Holy Spirit by the example of a rowboat fitted out with sails. The oars of the boat corresponded to the virtues, the active agents in the movement of the boat. The sails were the gifts of the Holy Spirit, those passive dispositions by which the boat received an outside impulse and direction from the wind.

Cardinal Billot, some six centuries later, modernized the example, proposing a motorboat fitted out with sails. The motor, actively propelling the boat from within, corresponded to the virtues; the sails, receiving passively the breeze, represented the gifts of the Holy Spirit.

Were these great theologians alive today, we may presume that they would look for something more modern and might hit on our **radio-controlled robot planes**. Some time back I saw some boys flying such a plane; and, if I am not mistaken (in any event it may serve us for an example), the plane, some ten feet long, contained its own motor, which propelled it into the air and drove it along at an ordinary speed. Of course there was no one in the plane. But attached some way to the motor was a radio receiver. From the ground the boys were able to send impulses into that receiver and to control the speed of the motor as well as the direction of the plane. They could turn it to the right or left, speed it up, make it loop the loop, and so forth. I could not but think that that little radio receiver corresponded to the gifts of the Holy Ghost, while the motor corresponded to the infused virtues.

The gifts of the Holy Spirit, then, may be considered as God's radio receiver put into our soul, a passive disposition to receive the impulses from the Holy Spirit. Surely we carry within us our own motor, the infused virtues, which move us along in a normal way; but in order that these virtues be directed, that their activity be increased, there was need of a receiver. The plane could fly without the receiver, just as we can practice ordinary virtue without this special direction of the Holy Spirit. But to be controlled with sureness, to be brought to a safe landing, to receive added strength, for all this we needed a means by which the Holy Spirit could enter. Neither do we consider the radio receiver as the motor of the plane. And so it is with the gifts. They are not the motive force that moves the soul; they merely receive the impulses of the Holy Spirit that activate the virtues. The virtues remain the operative powers of the soul.

Connaturality

What are these habits, these permanent dispositions of the soul? Do they merely mean that God in His almighty power can break into the soul whenever He wishes—a mere "obediential potency," as theologians would say—or are they something more? The disposition which is a gift of the Holy Spirit is something more. It creates in the soul a sort of reaching out for God's inspiration, a power of attraction, giving the soul what theologians call "connaturality," making the soul as it were "tuned-in," preparing the soul so that the inspiration of the Holy Spirit would feel "at-home." A child is attracted to the loving atmosphere of the family circle, but repelled by the cold, indifferent spirit of a strange house. And so while the inspiration of the Holy Spirit is gratuitous and the disposition is passive, yet the gift creates this connaturality, giving the soul a certain claim on God's help. Through fidelity to grace, the soul can merit an increase of God's inspirations and consequently a greater capacity for the gifts.

The Functions of the Individual Gifts

Theoretically there is a certain utility in knowing the function of the individual gifts. It completes our knowledge. But since spiritual writers are not in complete agreement on these functions and practically the discernment of the effect of each gift is rather difficult, it is enough for the good soul to know that God has a way of directing all its activities, that this way is by means of the gifts, and that God will know which gift He is using, even though the soul may not. The soul needs only to beg God to come in His fullness, to take over the direction of all its acts.

However, it is helpful to note in a general way (I am following St. Thomas) that every activity of the soul is cared for by the gifts. All of God's grace is directed to enlighten my intellect or strengthen my will. Hence the gifts perfect these two faculties, four of them (wisdom, understanding, knowledge, and counsel) perfecting the intellect, and three of them (piety, fortitude, and fear of the Lord) perfecting the will.

Now the intellect may grasp truth intuitively, or it may have a judgment about it. And in judging about it, it may judge divine things, created things, or apply general truths to concrete acts. For each of these operations, there is a gift by which the intellect in that operation is disposed to be guided by the Holy Spirit.

Corresponding to and perfecting the intuition of truth is the gift of **understanding**, by which the soul penetrates the truths of faith—understanding not merely how believable they are, how right it is that the soul adheres to them, but penetrating even to the very truths themselves, perceiving connections between the truths, analogies, logical conclusions, etc., all of which it could probably get by study, but which it receives in a simpler and more instinctive manner. This gift together with the gift of knowledge perfects faith.

The gift of **wisdom** corresponds to that judgment of the mind about God and divine things, as the soul judges that God

is lovable above all, as it tastes God with a certain sweetness, as it judges all things in the light of God and adheres to Him in charity. Wisdom perfects charity.

The gift of **knowledge** corresponds to the judgment of the mind about created things or of divine things according to creatures. It enables the soul to form a true judgment of human things—to see clearly its own conduct and the conduct of others. It is this gift that is activated particularly in the dark nights of the soul, making the soul see its sinfulness and the nothingness of created things. Like the gift of understanding, this gift also perfects faith.

The gift of **counsel** looks to the direction of particular actions—what to do here and now under these circumstances. What faith, wisdom, and knowledge teach in general, counsel applies in particular. This gift corresponds to the virtue of prudence, which prescribes the means for attaining the end.

Three gifts perfect the will. **Piety** excites the soul to a filial affection toward God. The virtue of religion and the gift of piety both lead us to the worship and service of God. But religion considers God as Creator, while piety looks to Him as Father. Piety reaches not only to God, but to everything and everybody connected with Him; hence to Holy Scripture, the saints, the souls in purgatory. It corresponds to the virtue of justice and governs us in our relations with others.

With regard to ourselves two gifts come into play. **Fortitude** stimulates us against the fear of dangers or human respect, enabling us to resist certain strong temptations, to undertake arduous works for God. It corresponds to the virtue of fortitude.

The other gift regarding ourselves is **fear of the Lord**. There are two kinds of fear, that of the slave who fears the lash, the punishment, and that of the son who fears to sadden his father by offending him. The first is called servile fear and has no place in the gift. Rather it is filial fear, which looks

chiefly to God and deters us from offending Him. Thus it perfects hope. But it also makes us avoid that which most attracts us to sin, namely the delights of the world; and in this respect it corresponds to the virtue of temperance. This gift of fear of the Lord is the basis of all others, for the first step on the way to God is a reverence for Him that makes us flee sin.

Ordinary and Extraordinary Action of the Holy Spirit

It is a great consolation to the soul to know that as long as it is in the state of grace it possesses all the gifts of the Holy Spirit and is therefore under the guidance of the Holy Spirit. However this guidance varies according to the disposition of the soul and its fidelity. It is not a felt guidance, and great activity of the Holy Spirit may pass unnoticed in the soul and may be guessed at only because of its effects. It is through this action of the Holy Spirit that various vocations are realized, as step by step He leads the soul to the fulfillment of His eternally determined plan.

In acting through the gifts, the Holy Spirit may enter our lives in two ways. One is the ordinary way, inasmuch as He conforms to the natural workings of our intellect and will, elevated of course by grace, taking occasion from sermons, our spiritual reading, our meditations, to inspire us with good thoughts. We experience greater light, a more intense love; and yet our intellects are reasoning in the way they have always reasoned; and our wills are loving as they have always loved. Even the acts to which the Holy Spirit will lead us are acts in accord with our nature, within the sphere of reason enlightened by faith. Through this constant influence of the Holy Spirit in our ordinary actions, the soul may arrive at a high degree of sanctity, without being consciously aware of this intense activity of the Holy Spirit through His gifts.

Though heroic sanctity is attainable through this ordinary mode of action of the Holy Spirit, it is more common to find in the saints the more extraordinary mode of action by which

our faculties, through these same gifts, are given a new way of acting or reach out for objects naturally outside their normal sphere.

This extraordinary action of the Holy Spirit takes various forms: in one, it will be the way of **infused contemplation**, commonly called the mystic life, which is generally brought about through the intense activation of the gifts of wisdom, understanding, and knowledge—gifts that perfect the intellect. Examples of such action may be found in the great contemplatives, St. John of the Cross, St. Teresa of Avila. It is well to note that the gifts of wisdom and understanding may be present in a soul in a high degree without the soul being conscious of them or without their producing infused contemplation, which is but one of the possible forms of their influence.

In another, the extraordinary action of the Holy Spirit will direct the soul to a more active and apostolic life, in which the gifts which are directed more to action (e.g., counsel and fortitude) predominate. Such a soul was St. Vincent de Paul, who seems not to have enjoyed infused contemplation, but who led a life of heroic charity.

In still others, God's action works toward a combination of these lives, as with the great **contemplative apostles**, St. Paul, St. Ignatius, St. Francis Xavier.

The form which this action of the Holy Spirit will take will depend on the vocation and work to which God has destined the soul. But whether the mode of action be ordinary or extraordinary, no sanctity is possible without this habitual docility to the inspirations of the Holy Spirit; and this docility is attained through the gifts.

Our Practical Attitude

There is no soul in love with God that does not desire to be completely under the sway of the Spirit of Love. And, since this direction will come about especially through the gifts of the Holy Spirit, there is no soul that does not long to possess

these gifts in all the fullness that God may be pleased to grant. Since an incoming inspiration seems to enlarge the capacity of the gifts, our desires for the increase of the gifts are really desires that God may be ever more generous with His inspirations. Our problem, then, is one of fidelity to these inspirations and the growth of our desires that the ego may decrease while God and His influence are increasing.

However, there is a certain preparation that can be made. And here we may return to our "radio-receiver." For good reception, the air must be clear, free from "interference," free from "jamming." Alas, how often our little "gift-receivers" are shut out from the impulses of God's grace by the interference of passion and prejudice and by the jamming of worldliness and the clamor of creatures. We must clear the air through purity of heart—striving with all our might until an emptiness of self has cleared the way for His divine influence.

But it is not enough to have the air cleared; we must be "tuned-in." The soul must be recollected, attentive to God, tuned-in to the Holy Spirit, not trusting in the initial impulses and guidance of its reason, but turning with ever-increasing frequency, as He gives the measure, to the Holy Spirit for the inspiration and continuation of our works.

When our part is done, the rest will depend on the source of the impulses. But here we have no difficulty; for the source of our inspirations is God with His power, His attractiveness, His clarity. His part will never fail. The trouble can only be in the receiver.

We must go forward therefore in confidence, trying to bring home to ourselves the beauty, the security, the divineness of a life lived under the inspiration of the Holy Spirit. The measure of that life in us will depend in great part on the strength of our desires. We will long for it, struggle for it, and keep begging for it as we implore the Spirit of Love in His sevenfold gift (*septiformis munere*) to come in all His fullness into our hearts. Come Holy Spirit!

Current Spiritual Writing

Thomas G. O'Callaghan, S.J.

St. Thérèse of Lisieux

A VERY NOTABLE event occurred two years ago in the field of hagiography. It was the publication of the autobiographical manuscripts of St. Thérèse of Lisieux.¹ One point of great interest in this was that the saint's own handwritten manuscripts—there are three of them—were photographically reproduced in their original form: two copybooks (one of eighty-four leaves and the other of thirty-seven) and a letter (five leaves). Accompanying the published manuscripts were the editor's three volumes of scholarly, most interesting, and helpful notes.

For many years readers of St. Thérèse's autobiography, *The Story of a Soul*, have known that the printed account which they were reading did not agree perfectly with the autograph manuscript. For example, the preface of a 1924 French edition made it quite clear that there had been changes in the text. The very awareness of these changes aroused the desire of hagiographers and devotees of Thérèse to know exactly what the original manuscripts had said.

These autograph manuscripts had been for many years in the care of Mother Agnes of Jesus, a sister (Pauline) of Thérèse and prioress of the Carmel at Lisieux. When she was asked to have them published, she arranged to have this done after her death. Thus, in 1952, a year after her death, a beginning was made under the direction of Father Gabriel of St. Mary Magdalen, O.C.D., the eminent Carmelite spiritual theologian. When he died the following year, the work was entrusted to Father Francis of St. Mary, O.C.D., who has completed the task most successfully and admirably.

¹ *Manuscrits Autobiographiques de Sainte Thérèse de l'Enfant-Jesus, Carmel de Lisieux*, 1956.

Whatever one's opinion might have been before this present publication, it is now quite clear that *The Story of a Soul* is not really a book, nor even a spiritual diary. It is rather a compilation of three manuscripts, all written during the last three years of the saint's life. The first of these, the larger of the two copybooks, was written during the course of 1895 at the request of the above-mentioned Mother Agnes of Jesus. She, as prioress at the time, asked Thérèse to write her childhood memories. At that time there was no intention of publishing them; they were to be only "un souvenir de famille." This manuscript became the first eight chapters of the autobiography.

The second manuscript, written during September, 1896, was a letter to her sister Marie, Sister Marie of the Sacred Heart, who had asked Thérèse to explain her "little way of confidence and love." This letter, also never intended originally for publication, became by reason of its importance Chapter XI of the autobiography.

The third manuscript, written during June, 1897, three months before Thérèse's death, was the second copybook. This was written at the request of Mother Mary of Gonzaga, the prioress at that time—Mother Agnes of Jesus, her predecessor in office, very diplomatically persuaded her to request it—and was intended to serve as the basis of a short biographical account which by custom would be sent to other Carmels after Thérèse's death. Although it was written nine months after the letter to Sister Marie, just mentioned above, it preceded it in the autobiography and became the substance of Chapters IX and X.

These, then, are the three manuscripts from which was drawn the autobiography of Thérèse of Lisieux. When, a few months before the saint's death, there arose the question of the publication of them, Thérèse gave Mother Agnes of Jesus the permission to edit them as she thought fit. Mother Agnes did just that (and, because of various reasons and personalities involved, it was perfectly legitimate to do so). "In fact," says Father Francis, the editor, after comparing the manuscripts with

the published version of the autobiography, "Mother Agnes of Jesus rewrote the autobiography of Thérèse" (I, 78).

What did Mother Agnes change? How serious were these changes? How did they alter the real Thérèse? Since we cannot answer these questions in this very brief survey—undoubtedly many articles will be written during the next few years on these precise questions—we would like to recommend a very fine article, "Saint Thérèse," written by Sally S. Cunneen, in *Jubilee* (October, 1957). It is an article which makes for most pleasant and interesting reading.

Faith and Love

St. John the Evangelist dedicates a large part of his writings to the development of his teaching on love. In his account of the public ministry of our Lord, the first twelve chapters of his Gospel, he unfolds some of this teaching by showing the relationship of love to faith. It is this relationship of Johannine love and faith that Father Barrosse, C.S.C., makes the subject of a very scholarly and fine article.² As a help to one's spiritual life, many points in this article are well worth study and reflection.

First, for St. John, what is faith? It is not merely an intellectual assent to a list of revealed propositions. For the beloved disciple faith means to believe in Christ, to accept "Jesus for what He is . . . the Son of God sent or come into the world" (p. 540). But, as Son of God, Christ is God's image, and thus God's revelation of Himself. Christian faith, then, means to accept Christ as God's revelation of Himself to men.

It is not merely, however, a speculative knowledge about God which Christ reveals. He desires also to reveal to men God's inner life by offering them an experience of it, a share of God's own life. To do this was the salvific mission of Christ. Faith for St. John, then, means to accept Christ as the "Son of God who has come into the world as God's salvific manifestation

²"The Relationship of Love to Faith in St. John," *Theological Studies*, XVIII (1957), 538-59.

of Himself to men" (p. 543). This really demands in practice a complete surrender of one's entire person to the living person of Christ.

But what is the relation of this Johannine faith to love? Perhaps the following summary answer of the author to that question will be an indication of the important matter which he treats in the article and how profitable a study of it could be.

In Christ God offers Himself to men out of love. Christ is the concrete manifestation of God's love in the world. To believe in Christ means to accept Him as God's offer of Himself; in other words, it means to comply with the advances of God's love. Those who love themselves inordinately, who desire a glory independent of the borrowed glory they can have from God in Christ or who love the evil which they have apart from God, can only reject the offer of God's love and refuse to believe. Only those who love God's glory and who therefore love Christ, the manifestation and offer of that glory, will accept the advances of God's love. These are the men who have the "love of God" within them. (p. 559)

The Rosary

There are two parts to the rosary devotion: the recitation of the Paters and Aves (vocal prayer) and meditation on the mysteries of the life of Christ and Mary (mental prayer). Of these two, the latter is the more important; it is the soul of the rosary devotion. But it is also the more difficult. What makes it so difficult? Father Paul Mahoney, O.P., selects three of the main difficulties and offers some practical remedies.³ These difficulties are: inattention, inability to probe the mysteries, and disunity of thought.

The first difficulty, then, and perhaps the most common, is inattention or the lack of attention or the "inability to keep the mind and imagination centered upon one idea for even a short period of time" (p. 427). There are several causes of this. The first is a lack of proper training; a person has never learned to concentrate; and, thus, over the years the bad habit of inattention has developed. In such cases, the opposite habit must be

³ "Difficulties with Rosary Meditation," *Cross and Crown*, IX (1957), 426-33.

formed by deliberate effort. Perhaps this is best done, when saying the rosary, by taking only one thought for each decade and deliberately concentrating on it during the recitation of the ten Aves.

"Another cause of inattention is neglecting to make a conscious intention before saying the Rosary" (p. 428). Since the rosary is such a fruitful devotion when said fervently, a devotion worthy of our very best efforts, it is very important, before starting it, to make a firm intention to recite it well. And, since the desire to finish our prayers quickly can stifle fervor, our intention should include the resolve to take our time and avoid rush.

A second difficulty in meditating during the rosary is "an inability to probe the mysteries. Many feel incompetent to meditate on the mysteries of the Rosary." (p. 429) A very basic mistake here is to confuse prayerful meditation with theological speculation. The latter is by no means necessary. For the former all we need are a few spiritual thoughts which will lead to will-acts of adoration, contrition, thanksgiving, love, hope, humility, and the like. But where will we find these few spiritual thoughts? They can be easily gathered from an attentive reading of the New Testament, the Missal, and Breviary, especially those passages which pertain to the rosary mysteries. Everyone should have a little collection—mental, or even better, written—of spiritually helpful rosary thoughts.

For the third difficulty, disunity of thought, and its solution, we shall refer the reader to the article itself. A summary of it would only be confusing.

Despite the difficulties that are attached to fruitful recitation of the Rosary, we must make the effort. Repeated beginnings, labor, aridity, and perseverance are the price that must be paid for mastery of the Rosary. But once victorious, the soul can confidently expect what is promised in the prayer for the feast of the Holy Rosary: imitation of what is contained in the mysteries and possession of what they promise. (p. 433)

Catholics and Neurosis

What can Catholics do to modify or prevent neurotic reactions? The answer to this question is given in a very solid and clear article by Father James F. Moynihan, S.J., the chairman of the Department of Modern Psychology at Boston College.⁴

A neurosis is a minor mental disorder, psychological in origin, which is characterized by personality maladjustment, but which does not usually require commitment to a mental hospital. The formative process of such a disorder, says Father Moynihan, "seems to involve a certain type of personality who, in some conflict causing anxiety, finds a solution in pathological (neurotic) symptoms" (p. 248). Thus, at the core of a neurosis is an anxiety. Depending upon the manner in which a person reacts to and resolves this anxiety, his behavior is either normal or neurotic.

The main purpose of Father Moynihan's article is to point out some of the elements of a solid spiritual life which help a Catholic to adjust himself and to react to anxiety normally. We will limit ourselves here merely to his observation on humility.

Good mental health has a very definite correlation with an old-fashioned virtue which we call humility, yet not so old fashioned that it has not crept back into our current literature on personality and personality adjustment. We can, to be sure, have some very distorted ideas on just what humility means, yet certainly an honest appraisal of one's own excellence is basic to the concept. The person with a balanced sense of his own qualifications, with a real sense of humility, is not confounded by the limitations inherent in his own personality make-up. He need not look upon them as evidence of personal inferiority. For he realizes that limitations are the common lot of humanity; that he is a man and not a god. Nor does he need to hide in fantasy and self-excuse, or develop the Cinderella complex of self-pity with its inevitable concomitants of envy, jealousy, and a sour-grapes attitude. In fact, a sense of humility is the basis for a real sense of humor which psychologists associate with the mature personality because it prevents us from taking ourselves too seriously and helps us to realize that our human experience is a shared experience. This virtue of humility, manifested in a self-

⁴ "Catholics and Neurosis," *Spiritual Life*, III (1957), 247-56.

concept that is objective and realistic, can, of course, be strengthened by faith in God's abiding presence so that it will lead the individual to a degree of confidence in which he can say with Saint Paul: "I can do all things in him who strengthens me." (p. 252)

Venial Sin

Although venial sin is not destructive of charity nor incompatible with the state of grace, one should not underestimate its harmful effects on the spiritual life. Father Jordan Aumann, O.P., in a brief but fine article on the nature of venial sin and its relation to charity and perfection, enumerates and comments on four of the more important effects of venial sin.⁵

"First, venial sin lessens the fervor of charity and decreases the soul's generosity in the service of God... Secondly, venial sin or the attachment to venial sin deprives the soul of many graces and inspirations. . . . Thirdly, venial sin makes the practice of the virtues increasingly difficult." Finally, and this effect follows from the preceding, "venial sin gradually disposes for mortal sin." (pp. 268-69) From such effects it is quite clear that venial sin builds up in the soul a strong barrier to the perfect love of God and to Christian perfection.

The Liturgy

Sign and causality: these are two key words in sacramental theology. For a sacrament is a sensible sign which causes grace. When St. Thomas treated the sacraments, he carefully balanced these two elements of sign and causality. Before his time, however, emphasis had been placed on the idea of sign; and after him, especially since the sixteenth century, the stress has been mostly on causality, the idea of sign being relegated to a definitely inferior place. To show that this imbalance, the overemphasis on causality, has impoverished the role of the sacraments in the spiritual life is the purpose of a very solid and interesting article by Father Godfrey Diekmann, O.S.B., the editor of *Worship*.⁶

⁵ "Venial Sin and Christian Perfection," *Cross and Crown*, IX (1957), 262-70.

⁶ "Two Approaches to Understanding the Sacraments," *Worship*, XXXI (1957), 504-20.

A sacrament is a sign; thus, it is something which leads to the knowledge of something else; it instructs. "In the case of the sacraments it is Christ who instructs, insofar as He chose the sign; and it is the Church too that instructs, inasmuch as she expanded and further explained the essential sign, by surrounding it with additional rites and prayers" (p. 507). In the sacraments, then, Christ and the Church are our instructors, our teachers.

The sacraments are also causes; but they cause what they signify. It is only a proper reading of the sign, therefore, which will instruct us as to what is being caused. This is important. It was, for example, the neglect of the sign of the Eucharist—food, necessary for nourishment, growth, strength—that led to the neglect of frequent Communion for such a long time.

In the spiritual life what have been the consequences of overstressing during the last few centuries the element of causality and of neglecting that of sign? Here briefly are some of Father Diekmann's interesting observations in answering that question.

First, an overemphasis on the causality of the sacraments in the production of grace has resulted in an overshadowing and obscuring of the important role of faith in the process of salvation and sanctification. In fact, the Protestant rebellion was in part an attempt to restore faith to its proper and significant place. Another result has been "a more or less mechanistic view of the sacraments" (p. 510), that is, a sacrament is a "holy thing which contains and confers grace" (*ibid.*). Thus is lost the notion of the sacraments as being the saving actions of Christ, a continuation of the priestly activity of Christ. "*Ex opere operato* means really, *ex opere operantis Christi* . . ." (*ibid.*).

A third result of overstressing causality was the narrowing down of the sign to what was necessary for validity and a neglect, therefore, of what Christ and the Church through a full sign

have been trying to teach about the effects of the sacrament. Another consequence has been an overemphasis on the Tridentine phrase *non ponentibus obicem*, not placing a hindrance; thus, a negative, passive approach in the reception of the sacraments has been inculcated, not that positive disposition of faith and devotion which St. Thomas taught and fostered.

These unfortunate but logical consequences of this over-stressing of the element of causality are being corrected in good part today by modern liturgical-theological writing, which is re-establishing the proper balance between sign and causality.

The article continues with some most interesting points about the relation of the sacraments and sacramentals, the social nature of the sacraments, the sacraments as acts of worship—this last point rarely being given its proper importance and attention. This is truly an excellent article and well worth careful reading and study.

Priests will find both interest and inspiration in "The Pastoral Value of the Word of God," an exceptionally fine paper read at the Assisi Liturgical Congress by Father Augustine Bea, S.J., consultor of the Sacred Congregation of Rites and former rector of the Pontifical Biblical Institute in Rome.¹ The question which Father Bea answers is: What is the pastoral function, importance, and efficacy of the word of God (i.e. of Sacred Scripture) in the sacred liturgy? His answer is most important for one who is both "minister of the word" and "minister of the Sacrament," the priest.

At the Last Supper our Lord "created the type of the principal liturgical function of His Church: close union of the word with sacrificial action" (p. 243). For on that evening His sacrifice was surrounded with His words of teaching, encouragement, and exhortation. It is therefore quite understand-

¹ *The Clergy Monthly*, XXI (1957), 241-54. This and all the other papers read at the congress appear in *The Assisi Papers* (Collegeville, Minn.: The Liturgical Press, 1957).

able that the three elements: Sacred Scripture (Epistle and Gospel), explanation (homily), and Eucharistic Sacrifice, should be "a characteristic mark of Catholic worship" (p. 242).

Sacred Scripture has of its very self, since it is the word of God, a marvelous pastoral efficacy. But when this word of God (together with its explanation in the homily) is united to the Eucharistic Sacrifice, this pastoral value is increased and intensified. This is why "the Church, guided by the Holy Spirit . . . , has united the reading and explanation of the word of God with the offering of the eucharistic Sacrifice in one great liturgical unity and has desired that the same priest be 'minister of the word' and 'minister of the Sacrament'" (p. 250).

Icons

Most of us are not too familiar with devotional practices among Christians of the Eastern rite churches. Consequently, an informative and interesting article on Russian icons is most welcome.⁸

According to the dictionary icon means image, portrait, statue; and, as related to the Eastern Church, it means a sacred painting or mosaic. Such a definition, however, might be a bit misleading, for not every sacred painting is an icon nor is a true icon painter concerned with making mosaics.

Icons originated in Egypt long before the time of Christ. "In its original form it was a representation, made in the encaustic method, of a deceased person and placed by relatives on the mummy case of that person" (p. 322). These pictures or paintings were not perfect and exact portraits, but distinguishing characteristics of the person were sufficiently retained so that the subject was recognizable. What was of major importance, however, was that the picture look "alive." To attain this vital quality special attention and emphasis was given to the eyes.

⁸ Mary Corkran, "Russian Icons," *Cross and Crown*, IX (1957), 321-29.

This type of painting was later copied and adopted by the Christians. They retained the characteristic design and coloring, and even something of the purpose of the icon, to commemorate the dead. But in the Christian tradition, obviously, the subject changed and became the Savior, our Blessed Lady, the saints, and many characters from the Old Testament. Also, in the more elaborate icons, there were whole scenes taken from the Old or New Testament.

These icons were not considered merely as decorative religious paintings. To the Oriental Christians icons were sacred objects, blessed by the Church, and "honored as special symbols of the person they represented" (p. 323). They had a very real place in both public and private devotion. "In the churches were splendid images of our Lord, Our Lady and the saints, each of them having its own special place. Many of the smaller ones were taken down and displayed for public devotion, or carried in procession, on the appropriate feast days. The larger and principal icons were fixed and, before the beginning of a service, the worshiper made what amounted to a holy pilgrimage among Christ and the saints, bowing low before each one and perhaps lighting a candle or two" for private devotions (pp. 324-25). Each home had its little oratory where there were enshrined icons of the Savior, our Lady, and favorite saints. This was the center for the family life of prayer.

Among the countless icons in honor of our Blessed Mother, some of the most venerated are those portraying our Lady of Tenderness. These picture the Blessed Mother, her eyes expressing interior grief, looking down upon her Child, while He, looking up to her, puts his hand to her face in a loving desire to comfort her in her sorrow. Our Lady of Tenderness must certainly be looking down with eyes of interior grief upon her Russian children today. Let us hope and pray that they will look back to her.

Prayer

St. Teresa of Jesus said in her *Life* that mental prayer is nothing but a friendly conversation with God who knows and

loves us. For her, mental prayer was not a mere duty, an impersonal ascetic practice, but a real personal relationship with God. In "The Realm of Prayer" Romano Guardini tries to insist upon the same point.⁹ After stating that the "first step into prayer is self-recollection" and that the second is "visualizing (before the inner eye) the reality of God," he states that the third is "seeking His holy face. In this the worshiper tries to establish, or rather to give expression and effect to, the 'I-thou' relationship with God which is man's birthright." (p. 12) God, to whom we speak and pour out our heart in prayer, knows and loves each of us intimately and personally. To Him we are individual persons, not merely blurred parts of a countless throng. He has called each of us to an intimate personal relationship of love with Him. "Into this mystery of love one enters through prayer." This is what it means to seek "the face of God" or, as one may put it, the "heart of God." Prayer must be a person-to-person relationship, a personal affair.

Not merely to seek, but especially to find the "face and heart" of a personal God in prayer, is undoubtedly difficult. There are distractions which come upon the soul from both without and within. This shows the need for "the right attitude, both outwardly and inwardly: collectedness at the beginning and discipline during prayer" (pp. 10-11). But these of themselves will never suffice. The key to the answer is in faith. "In this concealment, darkness, and void, my faith must seek out His countenance and His heart so that I may direct my prayer to Him. I must establish the inner point of contact and hold on to it, when—as constantly happens—it tries to elude me." (p. 12) Faith must seek out His holy face and heart. Without that there can be no personal conversation with Him who loves us.

⁹ *Jubilee*, December, 1957.

Do We Know Our Own Mother?

Sister M. Annice, C.S.C.

RECENTLY IT occurred to me that I have had devotion to our Blessed Mother as long as I can remember. Fortunately for me as for millions of other Catholics, my good parents introduced me to the Mother of God as soon as I could grasp anything through pictures, statues, and the words of prayers relating to Mary. This process involved both experience and some formal learning. It was not a matter of one exclusive of the other. No doubt, it would generally be granted by most of us that our imaginations and affections, our emotions and thoughts were all at work as we gradually grew in the knowledge and love of the Mother of Christ. Every new insight into the mysteries of the rosary brought its emotional repercussion of joy, sorrow, love, confidence, etc. That is completely normal to the psychological structure of human nature. Added to this, we also received that special endowment from God, supernatural grace, moving us to know and love His Mother more intimately and to seek her help and friendship.

And yet, as I listened to Father Patrick Peyton, C.S.C., recently, I began to wonder if some of us actually do know Christ's Mother as realistically and intelligently as we might. Are we not too satisfied to constantly petition Mary for everything that we want and to say a good many perfunctory prayers? In complete adulthood, with a wondrous capacity for supernatural love and a developed mind able to seek more complete knowledge of her mysterious privileges, do we not still act toward Mary as we did at the age of adolescence? When I heard Father Peyton speak of Mary as "omnipotent" in her intercessory power with her divine Son, I knew that I had never before experienced this same surprise and joy. And in that same week as I was leafing through a little booklet entitled,

Liturgical Novenas to Mary,¹ I was again profoundly impressed when I read, "The Lord gave thee His own power, for through thee He completely overcame our enemies." Thus it "dawned" on me that I had not given enough attention or thought to the Blessed Mother's prerogative of participation in divine power.

Now, should anyone wish to know more about this great privilege purely for the sake of possessing great knowledge? Assuredly not! Its fruits should be growth in the love of, and confidence in, the Mother of God. These virtues will not develop without some "culturing," some ground in which to take root and grow. Granting, of course, that only God can give us the grace of these supernatural virtues, we are still required to cooperate with God in this action. And this requires effort on the part of our faculties to dispose us better for the receiving of God's grace. Now in this case it would seem that to consciously cooperate with God, we ought to make use of our ability to learn greater, and deeper, truths about God's Mother.

It is, then, in this spirit that we propose to consider something of that power of Mary which is said to be next to omnipotent. But to understand Mary's power, even in a partial way, is to understand better the stupendous gifts of grace bestowed on her by God, in view of her divine maternity.

The expression used by the angel Gabriel at the annunciation must be truly the best signification of Mary's unique privilege. It would seem that the title "full of grace" could not then be improved upon by man. But what we do with the interpretation of the angel's salutation is bound to fall short of the reality signified, which was Mary's real state of soul. Fullness of grace is generally to be understood as a superabundance of holiness. Mary's sanctity was unquestionably inferior to the

¹ Published by the Benedictine Convent of Perpetual Adoration, Clyde, Missouri.

created sanctity of her divine Son in proportion as the divine motherhood falls short of the prerogative of the hypostatic union. This beautiful prayer, composed by the archangel, is at the same time a perfect description of the woman chosen by the Second Person of the Trinity to be His own Mother. Here was the one human being preserved from the stain of sin, the frightful darkness of spiritual death, and in no way subject to the influence of Satan.

Mary must certainly have received from God a greater fullness of grace than any other mere creature; for Christ, her divine Son, the Son of God, is the principle of grace, that is, the very author of grace. Now the more closely one approaches the source or principle of anything, the more he participates in the effect of that principle. And the Blessed Mother was the nearest one to Christ in His humanity because He assumed His human nature from her alone. For this reason it is held by Catholic theologians that the sanctity of Mary transcends the sanctity of all the saints in heaven and surpasses even that of the highest angels. Upon this perfect creature Christ depended for His physical life—His flesh and blood. From her He drew His beauty of figure and features, His sensitive hands, His majestic head, and His eternally lighted, gentle, but piercing eyes. She was at the same time the mother of this babe with a human nature and this divine Person, Christ the Son of God.

The great holiness and power of Mary which we reverently hope to understand better are inseparable from her Immaculate Conception. This privilege of our Lady was solemnly defined by the Church as an article of faith. His Holiness, Pope Pius IX, on December 8, 1854, solemnly pronounced the dogma:

We declare, pronounce, and define that the doctrine that holds that the Blessed Virgin Mary in the first instant of her conception was kept entirely free from the stain of original sin by a singular grace and privilege of Almighty God, in view of the foreseen merits of Christ Jesus, the Savior of mankind—We declare, pronounce and

define that this doctrine has been revealed by God and therefore must be firmly and constantly believed by all the faithful.²

The privilege itself, which Pope Pius IX declared to be a part of revelation, is Mary's actual preservation from original sin through the merits of Jesus Christ and is revealed implicitly or confusedly in the book of Genesis (3:15). God's own words spoken to Satan are, "I will put enmities between thee and the woman and thy seed and her seed: she shall crush thy head and thou shalt lie in wait for her heel." Christian scholars and exegetes have interpreted this passage as God's first enunciation of His victory over the devil through the plan of the promised Messiah. In an implicit way Mary is undeniably mentioned here. For Christ, the Savior is the posterity of "the woman" in conflict with the posterity of the serpent. Furthermore, this victory over Satan would not have been complete if Mary had not been preserved from the stain of original sin by the merits of her divine Son. We may say that, as a whole plant is contained in a tiny seed, the Immaculate Conception of the Messiah's Mother is contained in the promise of God recorded in Genesis.

From the writings of both Greek and Latin Fathers there is evidence that they held as part of their ancient tradition the two principal ideas which implicitly contain the dogma of the Immaculate Conception; namely, Mary's absolute purity and the contrast between her and Eve, the first mother of mankind. Yet the Eastern Church seems from the first to have had a clearer conception of the dogma itself. However, the controversial period in the West which led to a gradual clarification of the dogma must be recognized as a providential act—a kind of blessing in disguise. So much sincere, honest debating, discussing, and resolving of difficulties by the best minds in the Church was a splendid theological education and orientation of the minds of the faithful. Indeed, the whole

² Thomas J. M. Burke, S.J. (ed.), *Mary and the Popes* (New York: The America Press, 1954), pp. 43, 44.

movement may well have been the main factor which helped to bring about the solemn definition of the dogma by Pope Pius IX in 1854.

The second phase of Mary's plenitude of grace refers to her increase of grace at the Incarnation of the Word. The Fathers of the Church hold that Mary conceived the Word spiritually, as it were, by an act of faith and charity before she conceived Him physically. Thus, she conceived Christ intellectually and volitionally by the act of her holy will before He descended into her blessed womb. And St. Thomas has told us that Mary's fullness of grace increased at the Incarnation of her divine Son, giving as the cause of this the mutual love of Jesus and Mary. This new increase of grace is considered the immediate or proximate preparation disposing Mary for the miracle of divine motherhood. Since the grace had to be proportionate to this perfection, it seems that a special grace from the Word efficiently caused Mary to be properly united with Divinity itself. She is thus the unique creature, who, by giving to Christ His human body, is really included in the divine plan of bringing the Son of God into the world.

The moment that Christ entered into Mary He undoubtedly produced in her an increase of divine love such as had never been experienced by any soul on earth. For no other being was ever to have the privilege of giving Him His very flesh and blood. Rather, He was ever afterward to give it for them and to them, on the cross, in the Eucharistic Sacrifice, and in Holy Communion. Since grace is the effect of God's active love for His creatures, the mutual love of Mary and her Son must also have brought about a constant increase of grace in her soul. For God loves all men, yet loves the elect in a special way. Surely then, His unique love of His own Mother would effect an immeasurable superabundance of grace in her.

It is extremely important to understand that God gave Himself so freely to Mary's soul as to constitute it in a strictly unique state of holiness. Hers was a love of the highest natural

as well as supernatural level, and she was entirely responsive to her Son's love for her. All souls seem to have a kind of unlimited obediential potency or capacity for knowledge and love which God freely makes use of to lead them to the beatific vision. Yet they are born shackled and earth-bound by Adam's sin. Light and love must be admitted into their souls through the instrument of sacramental baptism. But in Mary we find, as we have said above, a person entirely preserved from the blight of sin in her very being, life, and powers. From the very origin of her life her judgment was clear and her appetites pure and virtuous. Thus they were like clean arrows coming forth from an absolutely pure source. The Psalmist expresses something of the mightiness of such a person in the words, "Who is this that cometh up from the desert, fair as the moon, bright as the sun, terrible as an army in battle array?" (Cant. of Cant. 6:9).

It is surely with justifiable reasons that theologians teach that grace increased constantly in Mary's soul throughout her life. While we know that Mary's graces had limits set to them, since they were in a human soul and thus not absolute, we do not know, nor does it seem possible for us to fully understand, to what degree of holiness she attained as she progressed toward the end of her earthly life. The growth of charity in any soul causes the will to avoid sin and cling more lovingly and generously to God. True charity also extends to all men after first extending to God, thus uniting all souls in God—the greatest joy that can come to us on earth and a kind of imitation of our beatified life. The Church teaches us that merit, prayer, and reception of the sacraments are the requisite means for growth in charity. Of course, God alone can produce this divine virtue in man's soul; and His love is ultimately the reason for any infusion of grace into a soul. But good acts may contribute to one's increase in grace by disposing the soul for it and, in a way, morally meriting that reward. Moreover, St. Thomas teaches that where acts of charity are not remiss

(short of that which the soul is capable of) the soul receives the reward immediately and thus grows in grace progressively. Surely, all of Mary's acts of charity were such as to receive immediate reward and her consequent progress is again immeasurable. Mary's prayers, next after her divine Son's, must also have been the most efficacious ever uttered on earth. They thus not only had the most meritorious but also the most impetratory value. For these are proportionate to the humility, confidence, and perseverance of the one praying and surely Mary excelled in all of these virtues.

After considering Mary's initial fullness of grace and her continuous development in God's love and grace, we come finally to the unique grace of her Assumption into heaven. The Church has explicitly defined this privilege of Mary as an article of faith. Toward the end of the Holy Year, 1950, our present Holy Father solemnly pronounced the dogma that "The Mother of God was assumed body and soul into heaven." Since this dogma is so closely related to that of the Immaculate Conception, which we have been considering, it will be sufficient to recall that from the sixth century forward the departure of the Blessed Mother from this world has been celebrated in the liturgy of the Church for August 15. And it can be accepted without question that the death of the Blessed Virgin cannot be regarded as a penalty for personal sin, nor as the effect of original sin. Thus again, it is through theological argument, proceeding on premises that are a part of divine revelation, that the Church arrives at valid conclusions about the Assumption of Mary. The state of incorruptibility of the Blessed Mother's sacred body is the first fact which is inferred. Since the Mother of God is associated in such a singular manner in the triumph of her Son over Satan, she shares in the privilege of being preserved from the penalty of death and decay in the grave. It is accepted that the Blessed Mother who is "the woman" spoken of in the Protoevangelium won a threefold victory over Satan; namely, over sin by her Immaculate Conception, over

concupiscence by her virginal motherhood, and over death which is a penalty for sin by a triumphant resurrection similar to that of her divine Son. Thus, we may say that the Blessed Mother, side by side with her divine Son, triumphs over death and corruption.

The dogma of our Lady's Assumption is so closely associated with her Immaculate Conception that it is almost surprising that the papal proclamation on the former took place a whole century later than the Immaculate Conception. Yet they are two very distinct and separate privileges even though the incorruptibility of Mary's body is to be inferred from her complete preservation from sin and her virginal purity. Perhaps no one has more beautifully and emphatically pointed out the close relationship between these unique privileges than His Holiness, Pope Pius XII. In his encyclical, *Fulgens Corona*, he asserts:

From now on the faithful can meditate more deeply and more profitably on the mystery of the Immaculate Conception. For there is a most intimate connection between the two dogmas. The marvelous wisdom and harmony of the divine plan by which God wished that Mary be free from all stain of original sin emerge more fully and clearly in the light of the assumption of the Virgin Mary into heaven. The promulgation of this doctrine has shown it to be the crown and perfection of that earlier privilege bestowed upon her.

These two illustrious privileges, then, stand out in radiant glory, the one as the commencement, the other as the crown of her earthly life. The total innocence of her soul free from every vestige of sin has as its counterpart and fulfillment the total glorification of her virginal body. Since she was intimately associated with her Son in His struggle against the foul serpent of hell, so also she shares in His glorious victory over sin and its tragic effects.³

Having considered briefly the unique graces of our Blessed Mother, we ought surely to grasp somewhat better the reasons for her great power in obtaining graces for all men. We must also realize more profoundly that by her divine motherhood Mary participated in the love, holiness, and power of God, in a way possible to no other of His creatures. As a concluding consideration we might ask ourselves, Precisely how does Mary

³ *Op. cit.*, p. 14.

enter into the very act of our salvation? For we know in a general way that she is coredemptrix of the whole human race and that her mediation like her motherhood is truly universal.

The general teaching of the Church regarding Mary's causality in our sanctification is that of moral causality. In virtue of this causality Mary is present by an affective presence in the souls of those who are in the state of grace and pray to her. This kind of presence may be attributed, to a degree, to any beloved object which, though absent from the one loving it, is virtually present to the lover. So, our Blessed Mother is affectively present in the souls of her children who truly love her. And this affective union tends toward and contributes to the real union which we shall enjoy in heaven with Christ and His Mother. As we reach higher degrees of grace and charity and our wills advance in the transforming love of God, we must surely grow in the love of both Jesus and Mary.

But it is through her union with her divine Son in His sacred passion and death that Mary is the coredemptrix of men. The teaching of the Church is that Mary merited *de congruo* all that Jesus has merited *de condigno* for us. Thus, her merits are completely in union with and dependent on those of her divine Son. This has been confirmed by the pronouncements of a number of the supreme pontiffs in their encyclical writings. Pope Leo XIII, in his encyclical on the rosary, says:

This is why we pour forth the Angelic Salutation so often to Mary, that our weak and halting prayer be given the confident strength that it needs; we plead with her that she intercede with God for us and that she become our advocate. The prayers we say will find great favor and efficacy with Him if they are commended by the prayers of the Virgin; for He addresses to her this gracious invitation: "Let your voice sound in my ears, for your voice is sweet" (Cant. of Cant. 2:14).⁴

Pope Pius X in *Ad Diem Illum* asserts:

So by reason of her mutual sharing in the afflictions and desires of Christ, Mary "most properly deserved to become the reparatrix

⁴ *Op. cit.*, p. 100.

of the sinful world," as well as dispenser of all the benefits won for us by the bloody death of Jesus.

Of course, we do not deny that the right to confer these benefits belongs to Christ. . . . Yet, in consideration, as we have said, of the sorrows and sufferings common to both Mother and Son, the Venerable Virgin has been empowered to be "for the entire world its most efficacious mediatrix and advocate with her only Son."⁵

And Pope Benedict XV, writing on the Queen of Peace, states:

And since all graces which God deigns to bestow in pity upon men are dispensed through Mary, we urge that in this terrible hour the trusting petitions of her most afflicted children be directed to her.⁶

This seems to be the fact underlying the establishment of the feast of Mary Mediatrix of All Graces. In the beautiful hymn of Matins for this feast the Church sings: "All the gifts which the Savior merited for us are bestowed by His Mother Mary. The Son gladly loads us with benefits in answer to her prayers." Likewise, our present Holy Father has extolled Mary's part in our sanctification and the salvation of the whole world by instituting the new feast of Mary Queen of the Universe. A study of the encyclicals on our Lady would, of course, require another paper or rather a whole volume. But even a brief study of the Mother of all graces—Mary, full of grace—is sufficient to convince us of the power correlative to such grace.

Summer Sessions

(Continued from page 134)

inquiries to: The Registrar, School of Theology, St. Mary's College, Notre Dame, Indiana.

Dr. Karl Stern, noted Catholic psychiatrist and author of *The Pillar of Fire* and *The Third Revolution*, will conduct an Institute on Mental Health in Religious Life from June 9 to 13 at St. Louis University. The institute will be limited to religious women.

⁵ *Op. cit.*, p. 56.

⁶ William J. Doherty, C.S.C., and Joseph P. Kelly, *Papal Documents on Mary* (Milwaukee: The Bruce Publishing Company, 1954), p. 151.

Survey of Roman Documents

R. F. Smith, S.J.

THE DOCUMENTS which appeared in the *Acta Apostolicae Sedis* (AAS) from December 1, 1957, to January 31, 1958, will be surveyed in the following pages. All page references to AAS throughout the article will be accompanied by the year of publication of AAS.

The 1957 Christmas Message

On December 22, 1957 (AAS, 1958, pp. 5-24), the Roman Pontiff gave to the world his annual Christmas message. Taking as his text the words of the Breviary, "Lift up your eyes, O Jerusalem," the Holy Father exhorts the faithful to lift up their eyes to the great things of God as did the shepherds and the Magi at the sound of angels and the mysterious shining of a star. Though this vision of God's great deeds, continues the Vicar of Christ, brings strength, peace, and harmony, yet many today, attracted by that science which extends the power of man even into the realm of the stars, can bring themselves to admire only the great things of man, changing the angelic hymn to read, "Glory to man on earth." This attitude, he adds, is typical of *homo faber*, man the maker who reveals his greatness in his works; modern man, however, must learn that by adoration before the crib of the Man-God he will not retard the course of his technical progress but will add to it the crowning perfection which will make of him, *homo sapiens*, the man of wisdom who easily understands that what God manifests in the mystery of Christmas is incomparably greater than all human power, energy, and effectiveness.

Devoting the first major part of the message to Christ the comforter amid the discords of the world, His Holiness

begins by remarking that modern man is torn between ecstatic admiration of the harmony of nature and bitter discouragement at the chaotic existence for which he himself is responsible. This, he adds, has led some moderns to fall into a total pessimism, holding that disharmony is the characteristic mark of the human situation. The source of this pessimism is to be found in the preponderantly material progress of modern times which has deprived man of a sense of true human values. Born and trained in a climate of rigorous technology, man tends to conform himself to the characteristic superficiality and instability of technology, emphasizing speed, sense observation, and material energy at the expense of the intellectual and the spiritual life.

The answer to this total pessimism, Pius XII points out, is to be found in the mystery of Christmas. How can man despair of the world, if God Himself does not despair of it? How can the glory of the Creator of all things shine forth in a world based only on contradiction and discord? If men would but learn the lesson of Bethlehem that every human action should look to eternity for its direction and effectiveness, then the activity of man on earth would not be condemned to absolute discord but, on the contrary, would manifest the eternal harmony of God.

In the second principal part of the message, the Pope considers Christ as the pledge of the harmony of the world. He begins by noting that the coming of the Incarnate Word, while confirming man's right to dominion over the world, shows at the same time that this dominion can be achieved only by the Spirit of God. On the level of man this means that man must find in his soul, image of the Spirit of God, the link which unites all the world into one harmony. It is in his spiritual element that man will find the sign of unity, order, and harmony. Where the spiritual abounds, so also does the harmonious. If, however, the spiritual element (and consequently the divine element) is no longer regarded as funda-

mental, then there is no longer a possibility of harmony; the world becomes something estranged from man, obscure and dangerous, ready to be not an instrument, but an enemy.

It is true, continues Pius XII, that Christ has not removed all the consequences of original sin from the world. Disharmony and consequently sadness will still exist among men until the dawn of the eternal day, but this sadness will not be a sadness of death, but the sadness of an expectant mother whose sorrow is turned to joy after the birth of her child. For the goal assigned to history after the time of Christ is the birth of a new life, of a humanity in constant progression toward order and harmony.

In the final major division of his message, the Pontiff considers Christ as the Light and the Way for men in establishing harmony in the world. The Christian, the Pope begins, is not merely an aesthetic admirer of the divine order in the world; he is also an ardent defender of it against those forces which would prevent its realization. This zeal for the preservation of harmony should be the decisive element whenever there is question of the development or abandonment of projects which human ingenuity now has the possibility of realizing. Recent military progress, adds the Pope, has certainly produced new signs in the heavens, but they are also signs of that pride which feeds hatred and prepares conflict. Accordingly the seekers of harmony must center their efforts on the achievement of peace, a good so precious and desirable that every effort for its defense is well spent, even when it involves the sacrifice of some legitimate aspiration. May the Prince of Peace, concludes the Pontiff, through the solidarity of all men of good will, complete that which is lacking in the order and harmony willed by God for the world.

For Priests and Religious

On November 6, 1957 (AAS, 1957, pp. 1046-47), the Sacred Penitentiary published the text of a prayer for priestly

vocations composed by His Holiness. The faithful may gain an indulgence of ten years each time they recite the prayer; and, under the usual conditions, they may gain a plenary indulgence if the prayer is recited daily for a month.

Under the date of December 15, 1957 (AAS, 1958, pp. 51-54), the Sacred Congregation of Rites issued an instruction in which it is stated that a priest who is sick or one who is going blind so that he can read only very large print can obtain from the congregation a dispensation to celebrate a votive Mass of the Blessed Virgin or the daily requiem Mass. The rest of the instruction details the rules and rubrics which must be followed in celebrating those Masses.

On December 9, 1957 (AAS, 1958, pp. 34-43), the Holy Father delivered an allocution to the Second International Congress of the States of Religious Perfection. The tendency to perfection, begins the Pontiff, is a habitual disposition of the Christian by which, not content with fulfilling the duties which bind under sin, he strives with all his might to love and serve God and to serve his neighbor for the sake of God. Toward this ideal every Christian is invited to tend; but it is realized in a complete and a surer way in the three states of perfection described in canon law and the three apostolic constitutions, *Provida Mater*, *Sponsa Christi*, and *Sedes Sapientiae*.

However, the Pope adds, this does not mean that outside such states there does not exist a true tendency toward perfection. There are a great many men and women of every condition who bind themselves to the evangelical counsels by private vows, being guided in matters of poverty and obedience by persons selected by the Church for this purpose. To such persons none of the constitutive elements of Christian perfection is lacking, even though they do not belong to a juridical or canonical state of perfection.

Although, the Holy Father continues, Christian perfection is always the same in its essentials, still, because of the condi-

tions of modern times, the manner of applying oneself to perfection needs modification. This need for modification applies in a special sense to those outside the states of perfection who occupy high social rank and discharge important duties. Such persons are constrained to surround themselves with a certain display of comfort, to participate in official festivities, and to utilize expensive means of transportation. These are things that appear at first sight difficult to reconcile with the poverty and humility of Christ; nevertheless, even in the midst of such material goods, nothing is lacking in their total consecration to God, for grace works in them according to the words of Christ: "That which is impossible to men is possible to God" (Lk. 18:27).

The Holy Father then considers some of the problems that arise from the need for modification and adaptation in the states of perfection. After noting that the desire for religious perfection does not preclude the consideration of the renovation and adaptation of the means toward perfection and after observing that the objective norm for determining the spirit of any religious group is the mind of the founder as that is expressed in the constitutions of that group, the Vicar of Christ takes up the matter of obedience; for, as he says, the movement of adaptation has provoked a certain tension in this area of religious life. In particular, the accusation is made that obedience imperils the human dignity of the religious, hinders the maturing of his personality, and prevents him from being orientated to God alone.

In considering the first objection, the Holy Father notes that the religious should recall that when our Lord said that His disciples would find repose of soul in following Him, He was teaching that over and beyond legal observance they would discover the sense of true submission and Christian humility. These attitudes will free the religious interiorly, showing him that his acceptance of his state of subjection is a placing of

himself in the hands of God whose will is expressed through the visible authority of those whose role it is to command.

In reply to the charge that religious obedience leads to infantilism, the Holy Father observes that this charge cannot be proved true in the case of the majority of religious in their intellectual, affective, and active lives. Moreover, it must be recalled that St. Paul in Ephesians 4:12-13 urges the faithful to grow into the perfect man; and in I Corinthians 13:11 he explicitly forbids Christian adults the modes of thinking and feeling which characterize childhood. The Holy Father recalls that already in 1952 he had used these texts to show that a sane education teaches a man to use his liberty wisely and to become independent of his educator. If every member of the states of perfection, superior as well as subject, would apply to himself these texts of the Apostle, then every danger of infantilism would vanish, without jeopardizing legitimate authority or submission to its decision.

Nor, continues the Vicar of Christ, can the objection be sustained that obedience turns a person from God. Superiors command only in the name of God, and subjects obey only for the love of Christ. In this way the subject daily ratifies the total gift of himself to his only Master.

In the final part of the allocution, the Pontiff urges the various religious groups to collaborate with each other; he likewise exhorts them to close and constant contact with the Holy See. This does not mean that the Holy See wishes a centralization of everything; centralization is a system of government which makes all decisions and reduces subordinates to the role of mere instruments. Such centralization, says the Pontiff, is entirely foreign to the spirit of the Apostolic See. Nevertheless, the Holy See can not renounce its character as the directive center of the Church. Accordingly, while leaving to constituted superiors the initiative foreseen by the constitutions, the Church must retain its right and exercise its function of vigilance.

Clothes and the Woman

On November 8, 1957 (AAS, 1957, pp. 1011-23), the Holy Father spoke to a group of fashion stylists, giving one of the longest allocutions that he has delivered in recent months. Taking as his subject feminine clothing fashions and their attendant moral problems, His Holiness begins by examining the threefold purpose of clothing.

The first purpose, he points out, is that of hygiene, a purpose which arises chiefly from the need for protection against the climate and other external agents. Hygiene, he notes, can never justify license in clothing nor can it permit a style of clothing that is injurious to health. Modesty, the natural protection of chastity, is the second purpose of clothing. This purpose must outweigh all caprice and must always preside at the determination of clothing styles. The third purpose of clothing is that of fitting appearance. This purpose arises from the natural and legitimate desire to enhance the beauty and dignity of a person by clothing.

From this third purpose of clothing arises fashion or style, the express function of which is the enhancement of physical beauty and which is characterized by elegance. Fashion, Pius XII continues, is of great social importance for style has always been regarded as an external index of public manners. It is, then, says the Pope, providential that there should be persons like those he is addressing who are technically and religiously prepared to free style from undesirable tendencies and who see in fashion the art whose partial purpose is to give a moderate enhancement of the beauty of the human body but in a way which will not hide but rather adorn "the imperishableness of a quiet and gentle spirit" (I Pet. 3:4).

His Holiness continues by saying that style, like other good things, can be corrupted by fallen human nature and turned into an occasion of sin and scandal. This is the reason why at times ecclesiastical tradition has been extremely severe

with regard to matters of fashion. Nevertheless, Christianity does not demand an absolute renouncement of care for the external appearance of the body; for this would be to forget the words of St. Paul: "I wish women to be decently dressed, adorning themselves with modesty and dignity" (I Tim. 2:9).

Accordingly, the Church does not condemn style when it seeks a fitting enhancement of the body; this attitude of the Church, however, does not stem from a purely aesthetic viewpoint, but rather from her conviction that the human body, God's masterpiece of the visible world, has been elevated by the Redeemer to be a temple and an instrument of the Holy Spirit.

It is evident, adds the Pontiff, that alongside decent style there also exists indecent style; the frontiers between these two are sometimes difficult to determine; but one principle always remains true: style may never be a proximate occasion of sin. Another source of immorality in style is an excess of luxury, for this leads to a grasping for wealth, is an offense to those who live by their own labor, and reveals a cynical attitude toward poverty.

In their thinking on the problems of style and fashion, suggests the Holy Father, his listeners should keep in mind three concrete rules. First, they should never underestimate the influence of style for good and for evil; secondly, style must be consciously directed, not slavishly followed; and, thirdly, in all sectors of fashion moderation should be observed. The Pontiff then concludes his allocution by urging his hearers to bring their Christianity to bear at meetings of the fashion world and in their work to fight for the supremacy of spirit over matter.

Talks on Various Subjects

On November 24, 1957 (AAS, 1957, pp. 1037-40), the Pope broadcast a message to the people of Milan at the conclusion of a special mission of several weeks duration preached in all the parish churches of that city. Calling Milan the heart

of the national economy, the Pontiff noted that the elevation of the earthly city to the level of the city of God is the goal of the Church. He urged the Milanese to apply themselves to the same goal and concluded by expressing the hope that the close of the mission would mark the date of the city's spiritual renaissance.

On November 10, 1957 (AAS, 1957, pp. 1024-27), Pius XII gave an allocution to the International Congress of the Private Schools of Europe. He told the group that the attitude of a country toward private schools is an accurate reflection of its spiritual and cultural level. If the State reserves the task of education exclusively to itself, it thereby manifests an attitude incompatible with the fundamental rights of the human person.

On November 24, 1957 (AAS, 1957, pp. 1027-33), the Pontiff talked to a group of physicians concerning several moral problems of so-called reanimation. Reanimation, as envisaged here, means the use of respiratory apparatus to bring back to consciousness a patient who has suffered a central paralysis which consequently has paralyzed the respiratory system. The first question asked about the case is whether or not there is a right and an obligation to utilize respiratory apparatus in all such cases, even in those which in the judgment of the physician are completely hopeless. In answer the Pontiff replies that a person has the right and duty to take the means necessary to preserve life and health. This duty, however, usually obliges a person only to the use of ordinary means; that is, means which do not impose an extraordinary burden on himself or on others. On the other hand, it is not forbidden to do more than is strictly necessary for the conservation of life and health.

In the case described, then, the physician's rights and obligations are correlative to the rights and obligations of the patient, who, though he may licitly use the respiratory apparatus, is not obliged to do so, since it is an extraordinary means of conserving life and health. With regard to the family of the

patient, their rights and obligations depend in general on the presumed wishes of the unconscious patient, provided he is of age. As to the proper and independent rights of the family, they are ordinarily obliged to use only ordinary means. Hence, if the use of artificial respiration would be too costly for them, they may licitly insist that it be stopped and the doctor can licitly obey them. As the Holy Father points out, this is not mercy killing, since the removal of artificial respiration in this case causes death only indirectly.

The second problem concerned the question of extreme unction in such a case. The Holy Father replied that artificial respiration should be prolonged until extreme unction is administered. If, however, the circulation of blood has already stopped, then extreme unction cannot be administered if the patient is certainly dead; if, however, this is doubtful, then extreme unction may be administered conditionally.

The third moral problem asked whether a person in a state of unconsciousness because of a central paralysis and whose life—that is, his blood circulation—is maintained only by artificial respiration, and in whom no improvement is noted for several days, should be considered as dead; or should one wait for the cessation of blood circulation in spite of artificial respiration before he can be called dead. To this the Holy Father replied that the question of the moment of death is a purely medical one and hence does not pertain to the competency of the Church.

On November 9, 1957 (AAS, 1957, pp. 1023-24), the Pontiff gave an allocution to the Ninth Convention of the Food and Agriculture Organization, noting with sadness the depopulation of agricultural areas since 1952 because of the decrease in the prices of agricultural products. This loss of population, he remarks, is disquieting; for it is a threat to a sector of population which, because of its stability and fidelity to tradition, is more than ever necessary for the equilibrium of society.

On November 27, 1957 (AAS, 1957, pp. 1033-36), the Holy Father spoke to Theodore Heuss, president of the Federal Republic of Germany, in the presence of many German notables, expressing praise for the accomplishments of the German people since the war and voicing the hope that the new Germany will assist in the unification of Europe. The Pontiff's interest in the federation of Europe was also shown in the speech on this subject which he gave on December 3, 1957 (AAS, 1958, pp. 31-33), to members of the Council of the Municipalities of Europe.

On November 5, 1957 (AAS, 1957, pp. 1003-10), the Pope spoke to the ecclesiastical archivists of Italy, telling them to care for their archives not merely for the sake of erudition, but for the glory of God and the honor of the Church; for in their archives there are many beautiful records which if revealed would give striking testimony to the holiness of the Church during the course of history.

Miscellaneous Matters

On November 1, 1957 (AAS, 1957, pp. 1051-56), the Holy Father issued an apostolic constitution in which he provided that all who make a pilgrimage to Lourdes between February 11, 1958, and February 11, 1959, inclusively may, on the day of their choice and after confession, Communion, and prayers for the intention of the Holy Father, gain a plenary indulgence.

On December 25, 1957 (AAS, 1958, pp. 29-30), the Pontiff issued an apostolic letter in which he created a new rank within the Pian Order founded by Pius IX in 1847. The new rank will be called the Grand Golden Collar; it will be superior to the three grades into which the order was already divided and will be used to decorate heads of states and other persons of wide authority.

On December 13, 1957 (AAS, 1958, pp. 50-51), the Sacred Congregation of Rites issued a decree concerning the

composition of the paschal candle, of the two candles lit during Mass, and the candle which in some places burns before the Blessed Sacrament in place of a lamp. The decree states that it is the mind of the congregation that all these candles contain a fitting proportion of wax, olive oil, or other vegetable oils. The congregation, however, leaves to the bishops' conference of each country the determination of the percentage of these materials that must be in these candles if they are to be used for liturgical purposes. Where there is no national conference of bishops, the ordinary of the place is to decide the matter.

On October 24, 1957 (ASS, 1957, p. 1045), the same congregation approved the formula for the blessing of a radio station; the text of the blessing may be found in AAS, 1957, pp. 1043-45.

On June 21, 1957 (AAS, 1958, pp. 46-49), the same congregation approved the introduction of the cause of the Servant of God Dorothy de Chopitea Villota Serra (1816-91), wife and mother. On the same day (AAS, 1958, pp. 49-51), the same congregation also approved the reassumption of the cause of Blessed Marcellinus Joseph Benedict Champagnat (1789-1840), priest, confessor, and founder of the Institute of the Little Brothers of Mary.

Book Reviews

[Material for this department should be sent to Book Review Editor, REVIEW FOR RELIGIOUS, West Baden College, West Baden Springs, Indiana.]

THE SACRED HEART IN THE LIFE OF THE CHURCH. By Margaret Williams, R.S.C.J. Pp. 248. Sheed and Ward, New York 3. 1957. \$3.75.

Mother Williams describes her book as "an anthology of the passages taken from the writings of the men and women best qualified to speak: lovers and thinkers and doers, apostolic scholars, saints of all walks of life, persons heart-conformed to Christ who have put into their own words 'the purposes of His Heart to generation upon generation' in the life of the Church." This is a just estimate; and she has composed an impressive book which has impact: the

swing and sweep of the devotion through the centuries to its prominent place in the Church today. Many of the selections make fascinating reading, and sprinkled through the narrative sections are many drops of knowledge valuable to any client of the Sacred Heart.

In this treasure are many little-known selections from well-known authors. Especially valuable to this reviewer were Bossuet's sermon and Cardinal Newman's meditation, as well as A Kempis's sermon and the Meditation on the Five Wounds from the times of Richard Rolle. To know that the great Benedictine nuns at Helfta were accustomed to offer each past hour to the Sacred Heart; that St. Clare adored the Divine Heart in the Blessed Sacrament many times a day; that St. Catherine of Siena in vision watched Christ exchange His own Heart for hers—such details enrich us all. And to know that the Litany of the Sacred Heart was collected by Venerable Madeleine Remuzat, a Visitandine nun living around the time of the deliverance of Marseilles from plague in 1720; that June was made the month of the Sacred Heart after a girl in Paris asked her bishop in 1833 to make this request; that St. Pius X added the threefold invocation to the prayers after low mass—such knowledge adds to our appreciation of our present-day practice of the devotion, thereby leaving us the richer for it.

Theologically the book contains a few unfortunate expressions. Christ's Heart did not "experience the full range of human feeling, for Himself or for others" (p. 8), unless the latter phrase somehow enables contrition or penance or remorse to be included in His experience. That "all dogmas can be traced to Scripture, in which they are at least implicitly contained . . . and devotions grow from dogmas" (p. 10) is a statement which needs explication, to say the least, and might lead the unwary into historical quicksands if "dogma" means a truth solemnly defined by the Church as pertaining to faith. That "religion is the highest of all virtues because of its object, which is God Himself" (p. 25) seems to confuse the virtue of religion with "religion" in general, taken as the sum-total of all our relationships with God, especially faith-hope-charity; this may be a possible opinion, but should not be stated as if it were simply certain. But these are rather fine points and do not obscure the great value of the book.

There is one matter, however, which, it seems to this reviewer, ought to be brought to the reader's attention lest the value of the book be somewhat dissipated. This is the necessity of clearly distinguishing between "divine Love" and "the Sacred Heart." The two are not simply the same, as Pius XII repeatedly implies in

Haurietis Aquas in passages like "the heart of the Incarnate Word is rightly considered the chief index and symbol of the threefold love . . ." (America Press translation, No. 27). This distinction is of utmost importance when we begin to trace the devotion in history. "Divine Love" appears from the first moment of human history and permeates the bible story of man's strivings to answer or reject that Love. "Divine Love" is a theme of the Fathers of the Church and a constant delight to Benedict and Chrysostom and Venerable Bede. But this devotion to "divine Love" is not yet devotion to the Sacred Heart—a point which Mother Williams plainly makes in a note on page 23: "The organic Heart of Christ, the proximate object of the Devotion, is not clearly indicated in these passages [in the early Fathers] although it is implied indirectly." Again on page 66: "It is the authentic mark of the Devotion to the Sacred Heart thus to see the physical and not merely the metaphorical Heart of Christ as the symbol of His love for men." This is fine, but the reader will justly ask how to reconcile such statements with earlier ones such as that on page 2: "Looking to the spirit rather than to the letter, [the second way] finds the Devotion in the varying blends of its elements, tracing it back to the early ages of the Church and even into Old Testament times. In this sense, Devotion to the Sacred Heart has been at work since God first set His heart upon man." This way seems to the reviewer to lead to an obscuring of the very nature of this particular devotion; the "elements" of a devotion are not yet the devotion itself, and there is danger of mere nominalism in calling "Devotion to the Sacred Heart" any cultus in which the symbolic Heart of Christ does not actually appear.

This one distinction clarified, the book will richly repay any reader. An epilogue gives a good summary of the connection between this devotion and that to the Immaculate Heart; the proper distinctions are made, and the proper emphasis indicated. An interesting appendix lists scripture sources for the various invocations of the Litany of the Sacred Heart. The style is at times a bit too colorful for some tastes, as on page 134: "Satanic violence, blood-drenched and black, beat against the white serenity of Providence. . . ." But far more representative of the spirit and worth of the book is this: "The Devotion to the Heart that so loves leads straight into the Trinity. Mother Church, like Mother Mary, will think these thoughts of Christ's Heart from generation to generation, till all her children have been called home into the Vision of Love." (p. 219) Thank you, Mother.—DAVID J. BOWMAN, S.J.

A HISTORY OF THE CATHOLIC CHURCH. Vol. VIII. Period of the Early Nineteenth Century (1823-1878). By Reverend Fernand Mourret, S.S. Translated by Reverend Newton Thompson, S.T.D. Pp. 807. B. Herder Book Company, St. Louis 2. 1957. \$11.00.

Those who have the earlier volumes of Father Thompson's translation of *A History of the Catholic Church* will be eager to add this eighth and next-to-last volume to their sets. They are already aware that this work fills a definite need as nicely as it fills a library shelf. For those as yet unfamiliar with this translation of Father Mourret's *Histoire Generale de l'Eglise*, a quick survey of their library stacks will make its usefulness apparent. Such an experiment will reveal that the shelves contain no comparable treatment of church history in English. This nine-volume treatment of the whole of church history helps to fill the gap between the smaller text-book histories and the more specialized studies of particular persons or periods.

The present volume begins with the pontificate of Leo XII when the political fallibility of the Council of Vienna had already become harshly apparent. It ends with the death of Pius IX whose reign was climaxed by the pronouncement of papal infallibility at the Vatican Council. The history of the years between is made to march in step with the popes and the Catholic crusade to bring Christianity to a Europe which had largely rejected it and to mission lands which hardly knew it. The story is an absorbing, nineteenth-century re-enactment of the passion, crucifixion, and resurrection of Christ in His Mystical Body.

Since the nineteenth-century battles of the Church were largely European, one of the chief values of this book is that it is written by a European. Father Mourret gives the reader the benefit of his extensive reading of French works and periodical records which would otherwise be inaccessible to most Americans. Moreover, the author is not distracted from events of greater historical significance by any feelings of a need for detailed treatment of the beginnings of Catholicism in the United States. It is humbling to find that Father Mourret gives the ecclesiastical history of the United States in the early nineteenth century only 7 out of the 807 pages of his book. However, honesty demands the admission that this coverage is fair enough if one takes a world view of church affairs during the period. It should also be said that this curtailment of side issues gives the author space for more adequate treatment of the European story he is admirably equipped to tell.

Father Mourret's story is a factual one. He is not so much a raconteur of illustrative anecdotes about important people as he is a careful, clear-headed recorder of events. As such he uncovers many revealing facts about such elusive subjects as Freemasonry, socialism, and liberalism. His book will also give very helpful data to teachers and others who must explain such matters as the Syllabus of Errors, the definition of papal infallibility, or the perennially popular topic of the relationship of church to state.

Although in Father Mourret's marshaling of facts he himself does not tend toward generalizations, he will perhaps excuse a concluding general comment on his work. This generalization regarding the book, which the efforts of Father Thompson as translator and the willingness of Herder as publisher apparently second, is that any library will find it a useful addition to its shelves.—

CLYDE B. KELLY, S.J.

RICHES DESPISED. A STUDY OF THE ROOTS OF RELIGION. By Conrad Pepler, O.P. Pp. 181. B. Herder Book Company, St. Louis 2. 1957. \$3.25.

"Modern industrial man is out of tune with the hymn of nature." As a result, the riches of Christianity—a religion rooted in nature—are despised. So says Father Pepler, insisting that man must live close to Mother Nature for his spiritual welfare. The author's analysis of modern society indicates that most men, when "out of tune and out of time with the rest of the divine orchestra of the universe," become more and more unreceptive of grace. "Looking down into the nature of man and seeing in that nature its reflection of the whole world of nature," Father Pepler claims that the world's recent material advances have hidden the nature of man under "an encrustation of artificiality." Between man and his God have arisen the immense barriers of a false culture and a false imagination. The author sagely comments on the harm done by modern media of communication in achieving a uniform, mechanical imagination.

The Christian religion was designed for the man in touch with nature; modern man is not in touch. The point is exemplified by our difficulty in understanding the natural symbolism of the sacraments, sacramentals, and the Mass. It is Father Pepler's opinion that "the Christian religion cannot exist normally and as an integral part of society in the artificiality of modern civilization."

To correct the situation, "society must somehow be changed in order to allow grace to work freely." So the author offers some

principles and practical suggestions for the change. For instance, acceptance of the standard of the cross is one of the principles.

Riches Despised is a thought-provoking book which reads easily. Its insights into the interaction of man and nature are reminiscent of Anne Lindbergh's *Gift from the Sea*. Father Pepler has delved deeply into a basic problem of modern Christianity and offers a lucid, penetrating analysis; this is the great merit of the book. But his solutions are disappointing and generally unacceptable, though distributists and advocates of a "back-to-the-land" movement may be pleased. Making the monastic ideal a rallying point for the world of 1958 and suggesting that a foundry need employ no more than fifty men seem to this reviewer to be highly impracticable suggestions. One small point: Is it accurate to refer to religious obedience as a "denial by vow of . . . personal initiative"?

Religious who work close to Mother Nature will find in this book an appealing apologia for their way of life. Religious who wonder why it is so difficult to find God in all things will find a partial answer in these pages. Readers attracted by the ideas underlying the Grail movement will want to read **Riches Despised**.

—RAYMOND C. BAUMHART, S.J.

BOOK ANNOUNCEMENTS

THE BRUCE PUBLISHING COMPANY, 400 North Broadway,
Milwaukee 1, Wisconsin.

My Other Self. In Which Christ Speaks to the Soul on Living His Life. By Clarence J. Enzler. This book is not to be read but pondered prayerfully. It lends itself ideally to St. Ignatius's second method of prayer. The author's presentation of Christ's address to the soul is done reverently and with convincing verisimilitude. When mental prayer is difficult, try using this book. It should help to dispel the mists with which the centuries may have shrouded the figure of Christ for you and bring Him right down to the present. Pp. 166. \$3.50.

The Complaints of the Passion. Meditations on the Reproaches of the Good Friday Service. By Jude Mead, C.P. You will find abundant material for many meditations in the author's explanation of the eleven Reproaches chanted on Good Friday during the veneration of the cross. There is an excellent introduction on the various senses of Holy Scripture. Pp. 133. \$3.50.

The Rubrics of the Revised Holy Week Liturgy in English. Pp. 69. \$1.00. **The Simple Rite of the Restored Order of Holy Week.** Pp. 95. \$1.00. Both books were translated and edited by Gerald Ellard, S.J., and F. P. Prucha, S.J. They are published with the authorization of the Sacred Congregation of Rites. They should do much to help both priests and people to an appreciation of the new liturgical setting that now enshrines these holiest days of the year.

Separated Brethren. A Survey of non-Catholic Christian Denominations. By William J. Whalen. Living in a Protestant country, our relations with our Protestant neighbors will be much improved if we get to know more about their religious background. Such knowledge will also guide our zeal in our efforts to bring these "other sheep" back to the true fold. Priests and teachers of religion should find the book particularly helpful. Pp. 284. \$4.50.

MESSRS. M. H. GILL AND SON, LIMITED, 50 Upper O'Connell Street, Dublin.

The Mother of the Little Flower. A Sister of St. Thérèse of the Child Jesus Tells Us About Her Mother. Translated by Reverend Michael Collins, S.M.A. Present and future mothers of families will find in the mother of the Little Flower a concrete realization to a heroic degree of the virtues which make mothers of families truly valiant women. The translation is adequate but not always happy. Pp. 123. Paper 6/-.

GONZAGA UNIVERSITY BOOK STORE, Spokane 2, Washington.

Contemplation in Action. A Study of Ignatian Prayer. By Joseph F. Conwell, S.J. This book deals with the problem: "Is there a prayer proper to the Society of Jesus, and if so, what is its characteristic note?" The author's interesting findings are supported by the authority of the Gregorian University, Rome, where they were first published as his doctoral dissertation. Pp. 123. Paper \$2.50.

B. HERDER BOOK COMPANY, 15-17 South Broadway, St. Louis 2, Missouri.

Conquest of the Kingdom of God. By John of the Angels, O.F.M. Translated by Cornelius F. Crowley. There is an unction in the writings of the ancient authors on the spiritual life which is all too frequently lacking in the writings of the writers of today. You will find that unction in the present volume which is the tenth in the "Cross and Crown Series of Spirituality." Pp. 216. \$3.95.

The Church. An Introduction to the Theology of St. Augustine. By Stanislaus Grabowski. Priests, seminarians, and all students of St. Augustine will welcome this scholarly work on the Church according to the mind of St. Augustine. There are abundant footnotes and they appear where they are needed and have not been relegated either to the end of chapters or at the end of the book. This is the author's second notable, book-length contribution to the study of St. Augustine. His first was *The All-Present God*. Pp. 673. \$9.50.

The Liturgy of the Mass. By Pius Parsch. Translated and adapted by H. E. Winstone, M.A. The faithful are becoming more and more liturgical minded. The present volume, the third edition of a classic on the liturgy of the Mass, will do much to enable them to understand the Mass and, as a result, help them to participate in it more fruitfully. Pp. 344. \$4.95.

Eve and Mary. By Peter Thomas Dehau, O.P. Translated by the Dominican Nuns of the Perpetual Rosary, La Crosse, Wisconsin. This book is a study in contrasts as the title indicates. It contrasts the pride and disobedience of Eve with the humility and obedience of Mary; the temptation of our first parents with the temptations of Christ in the desert. The book makes unusual spiritual reading for topics rarely considered are treated at length in its pages. Pp. 268. \$3.95.

P. J. KENEDY & SONS, 12 Barclay Street, New York 8, New York.

The Sacrifice of Praise. An Introduction to the Meaning and Use of the Divine Office. By V. G. Little. This book is much more than an explanation of how to say the Roman Breviary taking into account the most recent revision of the rubrics. It does this and does it well. But what makes the book really outstanding are the chapters on *The Genesis and Growth of Vocal Worship*, *The Office Through the Centuries*, *The Breviary*, *The Nature of the Office*, *The Redemption of Time*, *The Substance of the Office*, *The Divine Office*, and *the Life of Prayer*. Even religious and priests who have said Office for many years can read these chapters and come from their reading with a new or renewed appreciation of what a treasure they have in the Breviary and what a privilege is theirs to be able to say it every day. Pp. 200. \$3.00.

DAVID McKAY COMPANY, INCORPORATED, 55 Fifth Avenue, New York 3, New York.

The Popes on Youth. By Raymond B. Fullam, S.J. Anyone who has anything to do with the education of youth, be he layman,

religious, or priest, will find this book invaluable as a reference book where he can easily find the official teaching of the Church on the many problems connected with the education of youth today; as a source book for conferences and study groups; as a guide to his efforts and source of encouragement. That the book is meeting with the success that it so richly deserves is indicated by the fact that a second edition has already appeared. Pp. 442. \$5.00.

THE NEWMAN PRESS, Westminster, Maryland.

Dogmatic Theology. Vol. II. Christ's Church. By Monsignor G. Van Noort. Translated and revised by John J. Castelot, S.S., and William R. Murphy, S.S. This second volume of a ten-volume set on the science of theology measures up fully to the high standard of excellence established by the author and translators in the first volume, *The True Religion*. The present volume is divided into two sections. The first is apologetic, i.e., it treats the Church as viewed from outside in the light of reason; the second is dogmatic and views the Church from inside as illumined by faith. All interested in theology, but particularly teachers of religion on the college level, will find the book very useful and stimulating. Pp. 428. \$7.00.

Eucharistic Reflections. By Right Reverend Monsignor William Reyna. Adapted by Winfrid Herbst, S.D.S. This is a new, revised edition of the very popular eight small volumes entitled *Eucharistic Whisperings*. The book is very useful for visits to the Blessed Sacrament. Pp. 404. \$4.75.

Ponder Slowly. Outlined Meditations. By Francis X. Peirce, S.J. Meditation books tend to similarity. This one is different. There is an utter lack of formality. Each meditation consists of a number of thoughts announced in short, pithy phrases leaving the reader free to develop them according to his needs. The material for the book was originally collected by the author and used by him for tridua and retreats to Sisters. In their present form the meditations should prove helpful to all who make a daily meditation. Pp. 323. \$3.95.

PAGEANT PRESS, 101 Fifth Avenue, New York 3, New York.

Chosen Arrows. An Historical Narrative. By Sister Mary de Lourdes Gohmann, O.S.U. The Ursuline Sisters of Louisville, Kentucky, will complete the first centenary since their foundation in the autumn of 1958. To mark the occasion Sister M. L. Gohmann has written a vivid account of the trials, labors, and successes that divine

Providence has accorded these valiant workers in His vineyard. In her narrative the dry bones of historical fact are brought to life by the imaginative re-creation of many a conversation. The book is of interest not only to the members of the Ursuline Order and their many friends, but to all who are interested in the history of the Catholic Church and the history of Catholic education in America. Pp. 533. \$5.00.

THE SCAPULAR PRESS, 329 East 28th Street, New York 16, New York.

A Little Queen's Request. An Informal Biography of Saint Thérèse for Our Teen-agers. By Sister M. Jean Helen, C.S.J. Long years in the class room have taught the author how to reach the hearts of teen-agers. She does so effectively in the present volume. Copies may be obtained from St. Joseph's Motherhouse, Brentwood, Long Island. Pp. 172. \$3.00.

SHEED AND WARD, 840 Broadway, New York 3, New York.

Saint Bernadette the Child and the Nun. By Margaret Trouncer. This is a popular biography of St. Bernadette. The author succeeds admirably in painting a vivid portrait of the saint. If you are not yet on familiar terms with Bernadette, you must read this book. If you do, you will add a new name to the list of your friends. Pp. 248. \$3.75.

The Great Cross. By Thomas Holland. A book for boys narrating the adventures of a boy at sea in the days when there were pirates, mutinies, and treasures. Pp. 212. \$3.25.

A Book of Angels. By Marigold Hunt. Illustrations by Johannes Troyer. A delightful book children will love. It is all about angels as they appear in the pages of the Bible, in both the Old and New Testament. An interesting introduction makes the nature of angels intelligible to children. The book also serves to get children interested in the Sacred Scriptures. Pp. 182. \$3.00.

Catherine Tekakwitha. By Frances Taylor Patterson. This book for children tells the story of the Iroquois maiden in a way that will interest and inspire its young readers. Pp. 159. \$3.00.

TEMPLEGATE, Springfield, Illinois.

The Way of the Cross. Design and text by Dom Hubert van Zeller, O.S.B. The meditation at each station is divided into two parts. The first gives the setting; the second is a prayer. The designs are sketches for sculptured pieces to appear on the walls of a church in Illinois. Pp. 56. \$2.25.

Questions and Answers

[The following answers are given by Father Joseph F. Gallen, S.J., professor of canon law at Woodstock College, Woodstock, Maryland.]

—13—

A religious of our congregation had made his will at the end of the noviceship. He left part of his property to his brother, who died recently. Does our religious need the permission of the Holy See to substitute another beneficiary with regard to exactly the same property that he had left to his brother?

No. The law of canon 583, 2°, is that it is illicit but not invalid for a member of a religious congregation to change a will without the permission ordinarily of the Holy See; but if the case is urgent and there is no time for recourse to the Holy See, the permission of a higher superior is necessary and sufficient; if recourse cannot be made even to a higher superior, the permission of the local superior is necessary and sufficient. An urgent case is not only the danger of death but also sickness, a sudden journey to a distant land, and other cases of like import.

The change intended is that of a will made originally either before or after first profession. The meaning is a real change, i. e., in the dispositions or beneficiaries, e. g., if the religious of this case had wished during the lifetime of his brother to divide the bequest to the latter with his sister or to leave all of it to his sister. It is not a change to interpret a will, to repeat it if invalid, to make it in a civilly valid form, to put it in a better or clearer form, to add a disposition with regard to property recently acquired, or to substitute a beneficiary for one who has died.

—14—

What you have said about the necessity for a valid profession of a full and uninterrupted canonical year of noviceship, three full years of temporary vows, and reception of annual juridical professions brings this possible case to my mind. Suppose I, a priest, learn that 53 religious did not have a full canonical year, 137 did not have three full years of temporary vows, and the annual professions do not appear to have been received at all, what am I to do about these invalid perpetual professions?

Have the matter brought to the attention of the superior general, who is to be instructed to state the facts given above in his petition to the Sacred Congregation of Religious and then to ask for a general sanation for the institute. This is a sanation of everything that needs and can be sanated, even if not expressly mentioned in the petition. All invalid professions will be included in and convalidated by such a sanation. You might then prudently, kindly, but firmly point out to this superior that canon law may not be the soul of the religious life but ignorance of it can cause very serious harm, as is evident from this case.

—15—

The following two sisters resided in the novitiate during the canonical year but during this same year Sister A. regularly taught in an outside school and Sister B. regularly taught music in a building adjoining the novitiate. Is work in such places sufficient to constitute an absence during the canonical year?

Sister A. was not absent, since she lived in the novitiate. A day of absence is a continuous period of twenty-four hours from midnight to midnight (c. 32, § 1). Fractions of days are not computed. Sister B. was not absent for the same reason and more fundamentally because she was not outside the novitiate house. An absence is not verified unless the novice is outside the entire novitiate house. It is not sufficient for an absence that the novice be merely outside the part of the novitiate house reserved for the novices. The novitiate house consists of all buildings on the property and those that cannot be considered as separate from the property, e. g., a novice who is confined to an infirmary in the part of the novitiate house reserved to the professed is not absent from the novitiate house (c. 556). Therefore, as far as absence is concerned, both canonical years were valid. However, the work in both cases was not in accord with canon law. Canon 565, § 3, forbids novices to be employed frequently, habitually, or notably in the external works of the institute during the canonical year. This prohibition is severely urged. For example, it does not appear to be in accord with the spirit of this law to permit novices to teach extern or boarding students in the novitiate house, even when this would consume very little time, since the law of the code forbids novices to have habitual communication even with professed religious and is a fortiori opposed to such communication with seculars. (Creusen, *Religious Men and Women in the Code*, n. 208, 3; Bastien, *Directoire Canonique*, n. 462, 5.)

The work assigned at least to the first sister was also directly contrary to the essential purpose of the noviceship, i. e., the complete dedication to spiritual things. Unless she had sufficient training before entrance, the assignment of such a duty, for which she was completely unprepared, was unfair to Sister A., no less unfair to her pupils, injurious to her spiritual formation, and possibly to her physical and mental health.

—16—

Our congregation has the monastic system of government, i.e., all the religious of perpetual vows constitute the chapter, elect the supreme superior and the councilors, vote for admission to the noviceship and the professions, etc. It is most difficult, if not impossible, to assemble these religious from the outside houses. May we confine the chapter for admission to the noviceship and the vows to the religious of perpetual vows of the motherhouse?

No. You would be constituting a chapter that has no authority from canon law or the constitutions and consequently all of its acts would be invalid. To put the same thing in other words, you would be changing your constitutions. This may not be done in a pontifical congregation without the approval of the Holy See nor in a diocesan congregation without that of all the ordinaries in whose dioceses the institute has houses. You must convoke, i.e., summon, invite all religious of perpetual vows to all such chapters. After the convocation, the right of voting appertains to those who are present at the time of the assembly of the chapter, no matter how small this number may be or the reasons that prevent the others from being present (c. 163). You should also revise your constitutions to the centralized form of government. This difficulty alone proves that they are not suited to your actual life.

—17—

The superior general of our congregation had two full and consecutive six-year terms. The constitutions forbid an immediate third term. He was then elected as first councilor, i.e., assistant general. The newly elected superior general died after one year in office. The assistant took over as vicar according to the constitutions. In the coming elections, is he eligible for election as superior general?

Yes. He has full eligibility, i.e., he may be elected now as superior general and, if so elected, may on the expiration of this term be reelected to a second immediate term. The practice of the Holy See and the constitutions forbid only a third immediate or

consecutive term. An immediate third term is to be defined in the same way as it is interpreted for a minor local superior in canon 505, i.e., a third term is not immediate if a successor to the office had been appointed or elected and had exercised the office after the second term, no matter for how brief a period this successor held the office. Larraona, *Commentarium Pro Religiosis*, 7-1926-382; Goyeneche, *Quaestiones Canonicae*, I, 139; Schaefer, *De Religiosis*, n. 472; Fanfanì, *De Iure Religiosorum*, n. 50; DeCarlo, *Jus Religiosorum*, n. 67.

—18—

We have received an indult permitting the Mass *Dilexisti* for our beatified foundress. Does this Mass have a *Gloria*?

Yes. The *Gloria* is omitted only in the following Masses: (a) whenever the *Te Deum* is omitted at Matins with the exception of Holy Thursday and Holy Saturday; (b) in all Masses celebrated in violet vestments; (c) in all Masses of the dead; (d) in ferial Masses except during Paschaltide and the three periods of January 2-5; January 7-12; and Ascension-Vigil of Pentecost; (e) and in all private votive Masses, sung or said, except any Mass of the angel(s) and of the Blessed Virgin Mary on Saturday. The Mass granted you is for the feast of your foundress. Since she is only beatified, you may not celebrate her Mass as a votive Mass unless you were expressly granted the faculty to do so, which is most unlikely. If you had been given such a faculty, the votive Mass would not have a *Gloria*, as stated in (e) above.

The feast of a canonized founder or foundress is a primary double of the first class for the particular institute. The Mass of any canonized saint may be said also as a private votive Mass. There is no *Gloria* in this votive Mass, as is evident from (e) above. (J. O'Connell, *The Celebration of Mass*, 52, 56; Wuest-Mullaney-Barry, *Matters Liturgical*, n. 317, d).

—19—

In what respects does the canon law for congregations of brothers differ from that for congregations of sisters?

(a) Before the election of higher superiors, all the capitulars in institutes of men must take an oath to elect the one who, before God, they think should be elected (c. 506, § 1).

(b) The local ordinary does not preside, in virtue of canon law, at the election of the superior general in institutes of men nor confirm this election in diocesan congregations of men (c. 506, § 4).

QUESTIONS AND ANSWERS

- (c) Every pontifical institute of men must have a procurator general for the business of the institute and its members with the Holy See (c. 517).
- (d) The confessors for the professed and novices in lay institutes of men are regulated by distinct canons (cc. 519; 528; 566, § 2).
- (e) In diocesan congregations of men, the consent of the local ordinary is not required for every investment of money nor for alienations and the contracting of debts and obligations when the amount is less than \$5,000 (cc. 533, § 1, 1°; 534, § 1).
- (f) Only lay brothers in institutes of perpetual vows are obliged by the code to make a postulancy (c. 539, § 1).
- (g) All male candidates to the religious life must have testimonial letters from the ordinary of their place of origin and of any other place in which, after the completion of their fourteenth year, they have resided for more than a morally continuous year (c. 544, § 2).
- (h) The code does not prescribe a careful investigation of the character and morals of male candidates, as it does for women (c. 544, § 7).
- (i) There is no dowry nor canonical examination in institutes of men (cc. 547-52).
- (j) The code does not oblige the local ordinary and religious superiors to exercise careful vigilance that religious men do not go out of the house alone, as it does for women (c. 607).
- (k) Canon law does not oblige a religious institute of men to give a charitable subsidy to those who leave or are dismissed (c. 643, § 2).
- (l) The dismissal of professed men of perpetual vows in lay institutes is ruled by distinct canons (cc. 649-50).

OUR CONTRIBUTORS

SISTER BENITA DALEY is director of the graduate division and professor of French at The College of St. Rose, Albany, New York. PAUL W. O'BRIEN is superior of Bellarmine College, P. O. Box 143, Baguio City, Philippine Islands. THOMAS G. O'CALLAGHAN is professor of ascetical and mystical theology at Weston College, Weston 93, Massachusetts. SISTER M. ANNICE is chairman of the philosophy department of St. Mary's College, Notre Dame, Indiana. R. F. SMITH is a member of the faculty of St. Mary's College, St. Marys, Kansas.

Notice: Word has just been received that the sixth English edition of Creusen-Ellis's *Religious Men and Women in Church Law* (Bruce: Milwaukee) will be available for summer school use by the end of June.

For Your Information

Editor's Golden Jubilee

FATHER HENRY WILLMERING will celebrate the Golden Jubilee of his entrance into the Society of Jesus on July 25, 1958. Father Willmering has been teaching Sacred Scripture to Jesuit seminarians for thirty years. He became a member of our editorial board in 1955. His fellow editors feel sure that the readers of the REVIEW will join them in congratulating Father Willmering and helping him by their prayers to thank God for the great privilege of spending fifty years in the religious life.

Delayed Vocations

In the May, 1957, number of REVIEW FOR RELIGIOUS (p. 154) we published an announcement at the suggestion of a priest who was spiritual director to some women who were interested in dedicating their lives to God, but who were hampered by the fact that they were older than the age limit for admission in most religious communities, were widows, and so forth. This priest thought it would be very helpful to others, as well as to himself, to know of religious or secular institutes that would accept such candidates.

Two replies were published in our November, 1957, number (p. 342); and a third reply was published in our March, 1958, issue (p. 90). We have recently received a fourth reply from the Daughters of the Paraclete, a group of women who have organized and are taking steps to become a secular institute in the diocese of Little Rock.

The Daughters of the Paraclete now have two houses in the diocese of Little Rock. They seek further candidates and realize that these must be obtained from outside the state of Arkansas. Any single Catholic woman of good character and good physical and mental health is eligible for entrance. There

(Continued on page 210)

Unceasing Prayer

Edward Hagemann, S.J.

OUR LORD told us, "We ought always to pray" (Lk. 18:1). His words were echoed by St. Paul when he wrote, "Pray without ceasing" (I Thess. 5:17). Different ways of explaining this seemingly impossible behest have often been proposed. I here wish to call to mind an explanation found in the ascetical writings of certain French Jesuits from the seventeenth century to the present. What they teach is not, however, original nor exclusively their own.

Father Julien Hayneuve, S.J., a well-known spiritual writer around the middle of the seventeenth century, tells us in one of his volumes of meditations that there are three ways of conversing with our Lord: (1) by sanctifying grace, i.e., by being in a state of friendship with Christ; (2) by formal prayer in which we manifest our needs to Him; and (3) by "this unceasing prayer of which Scripture speaks, that is to say, by a spiritual and divine life that consists a) in doing nothing except by His spirit, by His orders, for His glory, b) in acting not according to the inclinations of nature but conformably with the inspirations of grace and according to His maxims, in the same way that He Himself lived on earth and as He desires to live in us, in a word, according to the knowledge He gives us by His lights and interior inspirations" (*Méditations sur la vie de N.S. Jésus Christ*, Vol. I, p. 474).

This manner of life we call virtual prayer. It consists in a complete union of our wills with God, whereby we hearken to His will expressed not only exteriorly through the duties of our state of life and the various manifestations of divine providence, but also interiorly through the movements of grace. It is not an act nor a series of acts but a state, a readiness to stop or change what we are doing if God wishes it. We are or, at least, we wish to be as responsive to God's will

expressed through His actual graces as a harp to the slightest touch of a master. Father Léonce de Grandmaison, S.J., sums it up thus: "Formal prayer differs from virtual in that the latter consists in habitually preferring the will of God to our own will. . . . In short, virtual prayer consists in being docile to the Holy Spirit." (*We and the Holy Spirit*, p. 134)

Virtual prayer is, therefore, not a question of intellectual attention, of recollection where the mind is conscious of God, but of habitual, permanent intention directing our wills by God's will, in a word, union of wills. Thus we can be busy, our minds occupied with intellectual or material work, and yet be praying because we want to do only what God wants us to do and we should cease immediately if we knew He wished us to stop. Father Raoul Plus, S.J., has practically the same thought when he says: "The state of prayer consists in preserving a pure intention during the fulfillment of our daily tasks. I cannot have my thoughts occupied with God without interruption. But my will should never be directed towards any object except God, at any rate as its last end." (*How to Pray Always*, p. 15) Father Jean Croiset, the spiritual director of St. Margaret Mary, insists on this union of wills: "It is necessary that while the mind works, the heart be in repose and remain motionless in its center, which is the will of God, from which it should never separate itself" (*The Devotion to the Sacred Heart of Jesus*, p. 87). We might here add in the words of De Grandmaison why this state of attentiveness to God's will is termed prayer. "It is truly prayer because it unites us to God, makes us docile to His inspirations, and attunes us to His will of good pleasure" (*We and the Holy Spirit*, pp. 122-23).

According to Father Jean-Pierre de Caussade, S.J., who lived in the first half of the eighteenth century, perfection will consist in this virtual prayer, "The more we advance the more is God pleased to take it out of our power to produce many acts. . . . In all the different changes both interior and exterior

say always from the depths of your heart, 'My God, I wish what You wish, I refuse nothing from Your fatherly hand, I accept all and submit to all.' In this simple act, continued or rather habitual, consists our whole perfection." (*Abandonment to Divine Providence*, Exeter, 1921, pp. 157-58) Jean-Nicholas Grou, the junior of De Caussade by about fifty years, one of the best known Jesuit writers of his time, tells us that the sole object of the interior soul is to glorify God and to love Him. He develops this latter point thus, "To love Him, not by formal acts or by effusions of sensible devotion, but by being effectually and continually devoted to Him, and by an entire resignation of her own will to His" (*Manual for Interior Souls*, p. 93). Grou says that the interior soul is "effectually and continually devoted" to God. This is devotion that St. Thomas defines as "the will to give oneself readily to things concerning the service of God" (II-II, q. 82, a.1)—not just sensible devotion but the deep, substantial devotion of a compliant will.

In another work Grou devotes a chapter to virtual prayer. In this chapter, which he entitles "unceasing prayer," he describes this virtual prayer and then gives some examples: "Among the actions that may be regarded as prayer I would include visits of politeness and good manners; I would even include amusing conversations and necessary relaxations of body and mind, provided they be harmless, and carried no further than is allowed by Christian principles. None of these occupations is incompatible with continual prayer; with the exception of things that are wrong, inexpedient, or useless there is nothing that the Holy Spirit cannot make His own, nothing that He cannot contrive to sanctify and bring into the realm of prayer." (*The School of Jesus Christ*, p. 281)

As we have said, virtual prayer consists in a readiness to do God's will expressed not only exteriorly but also interiorly through the movements of grace. It is necessary, then, that we be able to discern these movements in our souls. These

are normally slight illuminations of the intellect and gentle promptings of the will. But are all interior movements prompting to seeming good the work of God? Unfortunately, no. The evil spirit and our fallen nature suggest thoughts that seemingly prompt to good but, as we know from sad experience, result in something bad or less good. We must be experienced, then, in distinguishing between the spirits, between the movements of grace and of nature, so as to accept the former and reject the latter. (See *The Imitation of Christ*, Bk. III, Chap. 54, "On the Diverse Motions of Nature and Grace.") Father Jean-Joseph Surin, one of the most brilliant Jesuit writers of the first half of the seventeenth century, states that this attention to the movements of grace and nature constitutes the interior life (*Spiritual Letters*, p. 391). In this he was but giving the teaching of his famous tertian instructor, Father Louis Lallemant (*Spiritual Teaching*, 5th Princ., Chap. 1, a. 1, sec. 3).

The rule of thumb for distinguishing between the movements of the spirits, or of nature and grace, is the difference in the immediate effect they have on the soul. In a soul going from good to better the good spirit or grace produces a peaceful impression like a drop of water falling on a sponge. The bad spirit or nature, on the other hand, produces a slight agitation, a slight disturbance like a drop of water falling on a stone. All seemingly good thoughts and desires, then, that cause such an agitation will be rejected as soon as discerned without being examined. As a result, peace of soul will be the climate in which that person lives who is in a state of attentiveness to God's will, who, in a word, practices continual prayer. I say advisedly peace of soul, not peace of mind. Our imagination or emotions may be disturbed violently or we may have trying problems over which to ponder; but all of these are, so to speak, on the surface of the soul. Deep down under all this is peace. De Caussade in his letters of direction is never weary of insisting on the necessity of peace. For example, he writes,

"The great principle of the interior life is the peace of the soul, and it must be preserved with such care that the moment it is attacked all else must be put aside and every effort made to try and regain this holy peace, just as, in an outbreak of fire everything else is neglected to hasten to extinguish the flames" (*Abandonment to Divine Providence*, p. 142).

In the midst of work and occupations that can take up our complete attention, we are praying, yes even with the prayer of petition. We all have some great personal desires that mean much to us. We don't have to express them in words. God sees them in our heart. De Caussade is never tired of repeating St. Augustine's saying that our desires are our prayers (*Migne, P.C.*, 36: 404): our desire to love God, our desire to grow in a certain virtue, our desire for the welfare, spiritual or corporal, of someone dear to us, and so forth. A mother whose baby is ill may be busy with chores around the house or have her attention taken up with some pressing problem, but surely we can say that all the time underlying all this activity is her desire for the recovery of her child. Besides a few big, permanent desires, we all have also many small, transient ones. We can put all these desires, big and small, into the Morning Offering of the Apostleship of Prayer and then not think of them again during the day. They are not dropped out of our hearts. Even though we do not formally repeat these petitions, God sees them in our hearts. Our desires are our prayers.

This virtual prayer can be of great comfort to us when we are assailed by temptations. These temptations seize on our imagination and emotions and thus influence us physically. While we are thus very conscious of the temptation, we do not, on the other hand, feel the act of the will or, better still, the state of our will which is kept turned toward God. Yet it is in the will not the imagination and emotions that our real self is found. De Caussade refers to this again and again, often telling us to go beneath all this agitation in our sense life and

emotional life and deep down rest with our will united with God's or again, in a somewhat opposite illustration, to remain above all this agitation like a high mountain whose peak is bathed in sunshine but around whose base the storm clouds lash furiously (*Abandonment to Divine Providence*, p. 119). As this state of will conformed to God's will is our continual prayer, we are praying, then, even in the midst of the most turbulent temptations.

This constant prayer can be a source of consolation when arresting distractions occur during our ordinary period of formal prayer. Who of us has not experienced and does not continue to experience every day the wanderings of the mind that seem at times to make up such a large part of the time allotted to mental prayer? This should not trouble us as long as our will is habitually directed toward God. As Father de Grandmaison says: "In virtual prayer we call into action the faculty over which we have the greatest control: our free will. Virtual prayer does not require favorable mental, emotional, or even bodily dispositions. . . . We cannot always think and imagine and feel as we would like. But we can always will that God be glorified and that we be obedient to Him." (*We and the Holy Spirit*, p. 123) Of course, when these distractions occur, the sooner we recover ourselves and get back to formal meditation the better for our mental prayer and for the growth in motivation that mental prayer gives. But it is consoling to know that in the midst of our distractions our heart has been praying.

I am not recommending this practice of virtual prayer to all indiscriminately. "The Spirit breatheth where he will" (Jn. 3:8). Some will prefer to make frequent aspirations during the day or to lift the mind occasionally to God. Well and good. They should follow this attraction. But others will be found who cannot raise the mind to God, particularly when occupied with mental work. Let them, then, not feel they cannot be praying. The words we have written will show them

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emotional life and deep down rest with our will united with God's or again, in a somewhat opposite illustration, to remain above all this agitation like a high mountain whose peak is bathed in sunshine but around whose base the storm clouds lash furiously (*Abandonment to Divine Providence*, p. 119). As this state of will conformed to God's will is our continual prayer, we are praying, then, even in the midst of the most turbulent temptations.

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that, as long as their will is united to God's, ready to obey the slightest indication of His holy will, they are in a state of prayer. In one of his letters Father de Caussade gives the following advice: "During the day try to keep yourself united to God, either by frequent aspirations towards Him, or by the simple glance of pure faith; or better still, by a certain calm in the depths of your soul and of your whole being in God, accompanied by a complete detachment from all the exterior objects of this world. God Himself will show you which of these three ways will best suit you to unite yourself to Him, by the attraction to it, the taste for it, and the facility in the practice of it which He will give you, for this union is in proportion to the degree of prayer to which the soul is raised. Each of these states has its special attraction; one must learn to know one's own, and then follow it with simplicity and fidelity, but without anxiety, uneasiness, or haste; always sweetly and peacefully as St. Francis of Sales says." (*Abandonment to Divine Providence*, p. 142). This third method of De Caussade is the virtual prayer we have described in this article.

OUR CONTRIBUTORS

EDWARD HAGEMANN is spiritual director at Alma College, a theologate for Jesuit scholastics, at Los Gatos, California. SISTER MARIE CELESTINE teaches Latin at Notre Dame School, 168 West 79th Street, New York 24, New York. HUGH KELLY is instructor of tertians at Rathfarnham-Castle, Rathfarnham, Dublin, Ireland. JOSEPH F. GALLAN is professor of canon law at Woodstock College, Woodstock, Maryland. R. F. SMITH is a member of the faculty of St. Mary's College, St. Marys, Kansas.

Venerable Anne de Xaintonge

Sister Marie Celestine, U.T.S.V.

The story of the founding of the first non-cloistered teaching congregation of sisters.

TO EXTEND THE REIGN of Jesus Christ—that is my only ambition—my sublime enterprise.” These words of Venerable Anne de Xaintonge echoed the yearning of her heart for a quest that led her through twenty years of suffering and trial and ended in the establishment of the first non-cloistered congregation for the education of girls, the Society of St. Ursula of the Blessed Virgin, on June 16, 1606. The successful completion of that quest was celebrated in 1956, the 350th anniversary year. When the American religious of the Society assisted on June 16 at a solemn pontifical Mass offered by His Excellency, Most Reverend Joseph F. Flannelly, auxiliary bishop of New York, in St. Patrick’s Cathedral, their joy and gratitude reflected two of the striking marks of their foundress’s life—her joy and gratitude for her vocation. That vocation is best understood by its twofold achievement, the founding of a congregation without enclosure and her contribution to education. Her project brought change to religious life as well as to the world of pedagogy.

Today it is as natural to see nuns walking along the streets of our large cities or traveling cross-country to spend their holidays in educational conventions as it is to find them taking part in scientific discoveries or teaching Christ in pagan lands. However, such scenes were unknown in the sixteenth century when nun-educators remained in their convents to impart to a small group of fortunate girls the essentials of Christian learning. The revolutionary character of this new idea—a non-cloistered order for women—can be appreciated by recalling the conditions existing in the days of Anne de Xaintonge.

Dynamic changes in the field of ideas were keeping Europe in turmoil and confusion. The Protestant Revolt had led to the destruction of schools and colleges. Religious wars, particularly in France, kept Huguenot and Catholic at bitter odds. Science, through Galileo and Kepler, was interesting men in new discoveries. It was a period teeming with new nationalisms, new adventures, and new literary trends. Henry IV, Sir Walter Raleigh, and Montaigne drew admiring followers to their new endeavors. But if the period reflected feverish restlessness, it also produced great figures of true serenity, a serenity acquired by the grace of God and adherence to truth. In literature, Shakespeare and Cervantes; in art, Holbein and Tintoretto; in theology, Bellarmine and Canisius—these were but a few who proved the worth of the old educational values. Throughout the century the Church struggled for reform. Her efforts, especially through the Council of Trent, bore fruit. Saints like Teresa of Avila, Ignatius, and Francis de Sales fought for Christ with new weapons on new battlefields.

It was the field of education that challenged Anne de Xaintonge to plan, suffer for, and reach her quest. The disastrous effects of the Reformation on education had caused the Council of Trent to restore the ancient discipline for the training of the clergy, to legislate for the instruction of the faithful by preaching and the printed word, to arrange for Sunday schools and the reopening of parish schools. France, not suffering the same persecution as England and Germany, was active in applying the regulations.

If these recommendations were followed, a new vitality would appear in the faithful. In what way could Anne help? How could she extend the reign of Christ? Her desire to save souls became an overwhelming ambition. Developed by prayer and nurtured by sacrifice, it was a decisive influence in her life—molding the quality of her spiritual growth and pointing to its outward expression.

Actually, it was the work of St. Ignatius, the most brilliant of the educational leaders, which most attracted the young girl. It was the Jesuit ideal in training youth which gave Anne the inspiration for her new Society. It was her Jesuit directors, Father de Villars and Father Gentil, who prepared and tested her soul for the difficulties ahead. When at last in 1606 she formed her congregation, it was the *Ratio Studiorum* which she made the basis of her educational system, adapting and modifying it to the needs of girls, while following its broad lines of method and administration.

The work of the Jesuits appealed strongly to Anne because she watched their efforts at close range. Anne de Xaintonge was born in Dijon, France, November 21, 1567, daughter of Jean de Xaintonge, councilor of Parliament, and Lady Marguerite Colard. The child showed such a keen intellect that her father arranged an educational program for her, including subjects usually studied by boys. He himself became one of her tutors, choosing religion for his course, just as his neighbor, President Fremyot, did for his children, among them the future St. Jane Frances de Chantal.

While still young, Anne showed herself a born teacher; for, after her lessons with her father, she would go to the servants and teach them what she had just learned. She was beginning to extend Christ's reign. A strong desire to do God's will caught her enthusiasm, so that even in an illness declared hopeless, but from which she recovered miraculously, she preferred God's will to her cure. A hunger for Holy Communion and confirmation made her leave nothing undone until she had succeeded in receiving both sacraments earlier than usual.

This love for God and apostolic yearning made the young girl's decisions firm. When presented to society, she followed her mother's desires by dressing richly and taking an active part in the social life of the nobility of Dijon. However, she

refused to consider a proposal of marriage. Just what her vocation was Anne did not know. Neither marriage nor the cloistered life drew her, but a deep yearning to serve God and save souls possessed her. In the meantime, her confessor allowed her to teach catechism. However, he demanded that she put aside her fashionable dress while teaching in the churches or instructing the sick in hospitals.

Anne felt that the work of the Jesuits was really extending the reign of Christ in the hearts of boys. Their new college, opened in Dijon in 1582, was adjoining her father's estate. Watching from her window or the garden, she was impressed by the new methods, the good order of the thousand pupils, and the gay recreations supervised by the masters on the playground behind the school. The more she appreciated their progress, the more she contrasted it with the feeble efforts made in the two or three schools for girls in Dijon, where reading, writing, and needlework formed the entire curriculum. If only a work similar to that of the Jesuits could be undertaken for girls! Then the light came. It could be undertaken—and she could begin it! At last, God's will seemed clear. She told her director, Father Gentil, that poor girls had been neglected, since "among us, no one has the courage to use her natural talents to glorify God as you are glorifying Him by yours."

Anne realized that for the work she envisioned her religious could not be cloistered. They would need to go out, to churches, schools, hospitals—to reach the rich and the poor—as many children as possible. But—an uncloistered order of women? The quest seemed fantastic. The mere thought of such a congregation would shock sixteenth-century France. Again, teaching was a task despised by people of high society; it was a work relegated to widows or ladies in financial distress, who usually knew little more than their pupils. The girls of poor families attended school until they were nine, while the wealthy had to educate their daughters at home or, if fortunate, send them to a cloistered convent as boarders.

To Anne, the thought of teaching was not revolting. It was an apostolate! It was not only a challenge, but an inspiration, a means of extending the kingdom. But to form a society, she would need companions. Would any of her friends stoop to the humiliating task of instructing children? Anne began to prepare herself for her vocation by serious study, especially of religion.

Soon her parents withdrew their promises of help for the work when they learned that God's will was leading Anne to establish it, not in Dijon, but in Dole, then enemy territory under Spanish rule. Her arrival in Dole, November 29, 1596, was welcomed as an answer to prayer by a group of young ladies with a similar ambition. However, Dole was to exact ten years of suffering and humiliation before Anne could reach her goal. The history of those years shows her in the role of public benefactor—a lone figure digging the groundwork of her society. Most of those who had prayed for a leader lost courage in the face of hardships caused by social custom and family prejudice.

For Anne herself, difficulties reached the height of persecution as her father inaugurated violent methods of attack to force his daughter's return. Obligated to submit the plan of her congregation to two different courts of prominent and prejudiced theologians, she convinced them that her project for a non-cloistered community was sound, practical, and of divine inspiration. The battle over non-enclosure was won! Ecclesiastical and municipal authorization paved the way for the new foundation; and on June 16, 1606, there came to life a non-cloistered congregation for the education of girls, the Society of St. Ursula. The work grew rapidly in France, Germany, and Switzerland.

A few years after Mother Anne's foundation, St. Francis de Sales had to face the same problem of non-enclosure. When, with St. Jane Frances de Chantal, he began the Visitation order in 1610, it was as a non-cloistered community dedicated to the

sick and poor. However, in 1615 Cardinal de Marquemont of Lyons, who had invited the Visitandines to establish a house in his diocese, urged St. Francis de Sales to change the status of his congregation to one of strict enclosure. The cardinal feared that the fervor of the religious would be weakened and that dangers would be encountered by their contact with the world. After resisting at first, the bishop of Geneva in humility finally yielded to the cardinal's request, seeing in it a sign of God's will in his superiors and a means of spreading the work in this modified form to many parts of France.

The saint admired Mother Anne's work and in 1608 had gone to Dole to see the schools of the Ursules. In 1621 he wrote to Mother Anne, asking her to establish a house in Thonon, Savoy. In requesting it he wrote:

I have always admired, honored, and esteemed the works of very great charity which your Society practices, whose growth I have always very affectionately desired, especially in this province of Savoy. Relying on the hope which the Fathers of the Society of Jesus have given me for establishing a house here, I have obtained permission for it from her Most Serene Highness. But if I have the pleasure of seeing a branch of the holy tree of Sainte Ursule in this diocese, I shall try to make known, by all sorts of proofs, the affection I have for it. That is why I beg you very humbly, my very dear Sister, to contribute to this project all you can, in God, not doubting that it is for the greatest glory of God, the advancement and strengthening of many souls in piety, and finally, a very great consolation for those who come first to take part in this good work. . . .

Thus, humbly acceding to the wishes of others, St. Francis de Sales gave up his plan of non-enclosure. Mother Anne in an indomitable spirit of perseverance worked and suffered for twenty years until she overcame all obstacles to non-enclosure.

Her work stood the test of time. The French Revolution could not annihilate it, nor the laws of 1901 expelling religious from France. This expulsion brought forth new branches in Italy, Belgium, and the United States. The American work began in 1901, when Right Reverend Monsignor Joseph H. McMahon invited the sisters to teach in Our Lady of Lourdes Parochial School in New York. Then an academy was opened

in 1912, now the Notre Dame School on West 79th Street; the Academy of St. Ursula, Kingston, New York, was begun in 1925. Two parochial schools, St. Joseph's, Kingston, and St. Augustine's, Providence, are conducted by the religious, who also have charge of the Latin Department in Cathedral High School, New York City.

Mother Anne's second achievement was her contribution to education. Basing her system on the *Ratio Studiorum* of the Jesuits, she insisted on the training of her teachers, a gentle firmness in discipline, and an arrangement of classes suited to the age and ability of the pupils. Her philosophy of education followed logically from her grasp of the child's nature, a being composed of body and soul, destined for the City of God. The goal must be kept in mind, but the nature of the child must not be forgotten.

To make the Incarnation real in the lives of the children was her aim. For her, the very end of education was to imitate Jesus Christ, to form Him in the young. "In working with these little souls, we shall do something very great if we keep our interior glance fixed on Jesus Christ." If her ambition was to form Christ in the students, it was first to train each of her daughters to be another Christ—that the reality of the Incarnation, the living of the Christ-life might radiate to others. Her spiritual counsels speak again and again of the "reign of Christ." "I desire with all my heart to make Jesus Christ reign and live within me."

This aim was reflected in her methods, which showed a humanistic approach. Women were losing their souls for lack of instruction; therefore, moral training was of prime importance, while the core-curriculum subject was religion. One of the points Mother Anne stressed was the exacting of work according to the child's capacity. Individual recitations, pupil activity, and self-expression to develop the reason were insisted upon in all but the lowest classes. This practice, proper to the new institute in 1606, was considered "one of the great peda-

gological discoveries of the nineteenth century." Plays and pageants were presented to develop oral expression.

In the teacher training program, similar attention is given to the individual. The teacher must try to win each soul: by her gay and open manner, to inspire confidence; by a gentle firmness, to correct and exhort; by a personal spirit of sacrifice and abnegation, to serve others.

To serve the whole world and particularly those of our sex, to instruct, console, warn, to give good example everywhere, and to pray always for the conversion or perfection of souls—that is the profession of the Ursules, but on condition that it is carried on without affectation, complacency, or vanity . . . simply, humbly, cordially. . . .

Such exterior works sprang from a deep Christ-centered spirituality. Every fiber of Anne's being spent itself to extend Christ's reign. Again and again she exhorts her daughters "to spend themselves for the glory of God and to make Jesus Christ reign." Christ living in the Blessed Sacrament was the center of her life. If her desire as a child was to receive the Blessed Sacrament before the usual age; if, as a religious, she planned her pupils' day to end with a short visit to the Blessed Sacrament; and if her guardian angel walked behind her on Communion days instead of preceding her, it was because her devotion to our Lord in the tabernacle was a solid and practical one. It was so deeply practical that, although in dire need in Dole, she had refused our Lord's offer to live on the Blessed Sacrament alone, lest she cease to be a model of imitation for her daughters. Her motto, "*Mihi vivere Christus est—et mori lucrum*," was a practical rule of action by which she could give in gratitude for Holy Communion "heart for heart, life for life, soul for soul."

Thus, by building the child's character on conscience and love of God, she hoped to build it high above the petty disputes and local antagonisms. Human interests must transcend the national. In 1956 the Society opened its first foreign mission in Luena, the Belgian Congo, and boasts three nationalities, including American, among the four pioneers. Mother Anne

had braved the derision of a class-conscious society to devote herself to the poor and ignorant.

Her principle of adaptation to new needs has given her Society a framework within which to develop varied educational works. During Cana Conferences, when parents come to the convent for a day of spiritual refreshment, Mother Anne's daughters care for their children just as she herself 350 years ago cared for the babies in the vestibule of the church to allow their mothers to assist at Mass in peace. As she urged her daughters to discuss the problems of the children's education with the parents, so the Society's P.T.A.'s hope to serve the same worthy purpose of informing them of their children's progress in knowledge and virtue. Besides academies and free schools, orphanages are conducted. In Italy a special program is set up to help servant girls, called "Zites," a work dedicated to St. Zita, patroness of domestic servants. It is a beautiful continuation of Mother Anne's attention to the servants, first as a child in her own home, and later, on a much larger scale. In the United States, in addition to academies and schools, catechetical work is also done. In Phoenicia, New York, a religious vacation school is open in the summer to the children of the neighboring villages. To this restful spot in the Catskills comes a group of children from Casita Maria in New York each year for a few weeks of vacation.

Thus a sixteenth century educator may be called modern because her principles have a universal appeal and allow for adaptation. To see the child with his charm and weakness looking up to God—to see God in His infinite fatherly love bending down to the child—is to see a picture of the educational process in Mother Anne's mind. To help the child reach up with hands and head and heart—to plead with the Father to bend lower to lift up the child—that is a picture of the teacher's role in Mother Anne's plan.

To carry out this plan, this quest of saving souls, the Venerable Anne de Xainctonge established a non-cloistered

teaching order for the education of girls, the Society of St. Ursula of the Blessed Virgin. She made that Society able and ready to meet new needs and new conditions. Charted by unchanging principles, it can face the challenge of each century on the path of its unending quest. Last year, its 350th anniversary, each member of the Society, whether in Europe, the United States, or Africa, dedicated herself anew to that quest in the words of her venerable foundress, "To extend the reign of Jesus Christ—that is my only ambition—my sublime enterprise."

For Your Information

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is no age limit beyond that of common sense. There are no special financial or educational qualifications. In the apostolate of the Daughters of the Paraclete, there is a place and a work for all—nurses, teachers, office workers, domestic workers, and so forth.

Requests for further information may be sent either to: Most Reverend Albert L. Fletcher, D.D., 305 West Second Street, Little Rock, Arkansas; or to: Miss L. A. Manes, Paraclete House, 802 Center Street, Little Rock, Arkansas.

The Catholic Counselor

Our attention has recently been called to **The Catholic Counselor**, a magazine that has just finished its second year of publication. The purpose of this periodical, as described on its masthead, is:

"To act as an organ of communication for Catholics in the field of guidance. Specifically, the staff plans through **The Catholic Counselor** (1) to develop knowledge and interest in Student Personnel Work in Catholic Institutions; (2) to serve as a forum of expression on the mutual problems of Catholics in counseling; (3) to foster the professional growth of Catholic guidance workers by membership in the A.P.G.A.

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Proficients— Who Do Not Progress

Hugh Kelly, S.J.

FATHER, I have not been making any advance in my spiritual life for some time past. In fact, I seem to be going back. I seem to have lost much of that fervor I had in my early days in religious life. I have no longer the sense of God's presence I had formerly, nor the desire to subdue self and to make progress in prayer and in the interior life. I have made efforts to get back again to my former state of fervor but with poor results. I am much discouraged and do not know what to do." There are few priests with any experience as retreat masters or confessors of religious who have not heard such a complaint often. These are complaints which a priest must take seriously as they come from a real anxiety and are a strong appeal for help.

What is the truth of that diagnosis? Has progress really stopped? Has there been deterioration? Has the desire of advance grown slack? It may well be that these questions can be answered in the affirmative and that there has been deliberate infidelity and a slacking in the duties and practices which are the condition of fervor. In that case the problem is easily solved; the religious has but to resume his former fidelity. At least this is the necessary preliminary step. Whether it is the only step and can remedy the situation will depend on other questions. But let us suppose there has not been conscious, deliberate neglect; and the religious can be fairly certain of this. What, then, is the cause of the state in which he finds himself and which he diagnosed so accurately? There has been a great change. The soul is at a loss, is much discouraged, and is sorely in need of help. How is a priest to deal with such a case?

As a help to a solution let us put the case in professional language. We can say that the religious in question has passed through the stage of beginners and is well within the ranks of the proficient. The division of souls, seriously living the spiritual life, into beginners, proficient, and perfect is strongly traditional and is natural and easy to understand. It is based on the different measure of charity which the soul possesses. The first class consists of those who possess charity and whose chief concern is to secure it firmly against that which would destroy it, mortal sin. In the next class, the proficient, are those who have consolidated charity in their souls and whose concern is to develop it and integrate it by the addition of the other virtues which it needs for its full growth and flowering. The perfect are those in whom charity has got its appropriate extension and depth and whose concern is to live a life in which all the activity is dominated and controlled by charity. There is scarcely any need to note that within each of these main divisions there are many minor steps or stages. The division has this advantage that it denotes the two main ideas—that perfection is a movement, a progress with definite stages, and that it is measured by charity.

To return now to the definite case we are considering—we can say that the religious in question has passed from the stage of beginners to that of proficient. We may say that the early years of religious life are the stage of beginners, that period when the young religious learned to live well the new way of life on which he had entered. The period would be considered to last up to the final profession or to some years beyond it. At this stage the religious has abundant help and guidance from his spiritual superiors. Assuming that he was reasonably faithful and generous and thus corresponded substantially with the training, we can say that at the end of this period we have one who assuredly is not yet perfect, but who is emphatically a good religious; one who is observant and edifying, diligent and obedient; one who has learned the place of prayer in life;

who has reached a considerable degree of union with God; one who has peace of soul and delicacy of conscience; in a word, one who is happy and successful in his vocation. Clearly, a definite stage has been passed through with credit.

A Spiritual Crisis

But now there comes a change; there comes a halt to the advance; or at least the sense of progress is no longer felt. The motive power which carried the soul forward to this stage of the spiritual life seems suddenly to fail, and the whole growth and activity of the soul seem to come to a standstill. What is to be done to counteract the paralysis and to set things moving again? Only too many religious lose courage, remain passive, unable to extricate themselves from the morass in which they are held. Perhaps they ask for advice and help and get none. There was never a moment in their religious life when they needed help so sorely; if the help does not come, the whole of their future life will be much the poorer. Only too many religious find themselves in this condition. Hence, we have only too often the disturbing phenomenon of a spiritual life which began well, which showed progress for the early years and then petered out into mediocrity and disillusionment. The early hopes have not been fulfilled; the dreams and right spiritual ambitions have faded away in early middle age. A career that promised much for God has been some way blighted.

The religious we have envisaged at the opening of this paper has reached such a crisis in the spiritual life. He needs guidance and encouragement. A director or retreat master who takes his work seriously cannot shirk what is his duty; he cannot refuse to stretch out a helping hand, to indicate some means, to give some helpful direction.

What, then, is a director to do in the face of this situation—that of the religious who has quickly and successfully traversed the first stage and then stops and comes to a standstill; whose initiative and motive power seem to fail, to be stricken

with a mysterious paralysis? The first thing the director must grasp and which he must make clear to the religious is that the soul has now entered into a new stage in which the main conditions are quite different from those of the previous stage. The conditions which determine the life of the proficient are very different from those that the beginner had to deal with. What will help the one may harm the other. "When I was a child I spoke as a child, I understood as a child, I thought as a child" (I Cor. 13:11). Proficients are no longer children; but they do not realize that they have changed, and they continue to speak and think as children; they have not yet put away the things of a child.

The first, perhaps, of the new conditions to be reckoned with is that there has been a weakening of the desire of perfection—which is the motive power of spiritual advance—owing to the fact that it has been enfeebled by certain faults or maladies which belong particularly to this stage. The faults are interior, often scarcely perceptible and hence not combatted; but they exercise a powerful adverse influence on the condition of the soul. These faults and adverse tendencies may be reduced to four.

1. The soul is secretly pleased with the progress it has made and unwittingly is inclined to relax in its desires and to rest on its oars. And it is a fact that much progress has been made which the soul cannot help seeing. A worldly life has changed its direction; many external faults have been eliminated or controlled; many virtues and good practices have been acquired; the soul has reached a considerable degree of familiarity with God and enjoys the peace and satisfaction which comes from being rightly orientated toward its true end and supreme good. These feelings and considerations which are well founded may come to leave a certain feeling of satisfaction or even of complacency, a half-accepted idea that the progress, which is undeniable, is due in a good measure to

one's own efforts. In that way vanity may be nourished subtly, and any such feeling is a hindrance to a true advance in charity.

2. Moreover, that complacency may be further fed by the idea that the chief obstacles to a fervent religious life have been already overcome. It is a fact that no serious faults are now visible, that no new conquests are to be called for. The religious has been well trained, no doubt at the cost of many sacrifices, to fit smoothly into his religious life and is clearly an edifying, observant, diligent member of his community. What more can be reasonably expected? He does not see in what direction he is to direct his efforts. But there precisely is one of the new conditions he has not taken account of—that the faults are hidden, that the objectives are not visible, that the soul simply does not see its way.

3. It is normal, too, that by this time work and activity play a large part in the life of the religious we are considering; by now he will have found the appropriate exercise of his gifts. By that very fact he is exposed to a fault which the old spiritual writers called *effusio ad exteriora*—an excessive preoccupation with external things. This religious has come to see how he can serve God effectively; he does his work well, is deeply interested in it. That activity, as an essential part of his vocation, was meant in God's design to be a potent means of sanctification, to be a school of certain virtues which could not be learned easily in another school. If the work is not carried on in this spirit, it will affect the spiritual condition of the soul. Joy in success, in congenial activity, in the praise and recognition which follow a job well done, these tend to produce a feeling of exaggerated self-satisfaction, a certain conceit, a sense of one's own value, a self-assurance, an exigency in one's demands and in time will produce an atmosphere of soul in which purity of heart, detachment, meekness, which are the interior equipment of the apostle, will not flourish. Here, then, is another of these new conditions which must be taken account of if there is to be true spiritual progress.

4. If the faults mentioned are really at work and having their effect, then we must conclude that the prayer is not what it should be for the simple reason that if the prayer were right it would prevail over the adverse influences. A true prayer would give light to keep the goal in view steadily; it would unmask hidden faults; it would give strength to overcome them and to make the effort necessary to advance. Hence, we may say confidently that the most important of the new conditions which have not been recognized is that the prayer has not kept pace with the other advances, that it is not the prayer appropriate to the present spiritual state. The religious may have clung to the type of prayer he was taught at the beginning of his religious career and which he may well have outgrown. A prayer that is predominantly active, meditative, that deals largely in reasoning, comparisons, formal definite resolutions, is assuredly a most useful prayer for beginners but not necessarily for proficients. It may well be that the prayer has become formal, superficial, that it is not sufficiently interior and does not give that light and unction that the soul needs in its present state.

Other reasons, operative in individual cases, could be mentioned; but those given are generally found and are sufficient to account for the phenomenon we are considering—that is, a religious who began in the best dispositions, who went through the first stage with generosity and courage, who had reached a creditable stage of union with God, and who then seemed to slow up and make little further progress. And then—perhaps in the course of a retreat such a religious comes to realize his state—he will experience a deep feeling of discouragement, a feeling of paralysis of one who knows that there is something seriously amiss but who cannot say what it is exactly and hence cannot do much about it. If he does not get the guidance and help he needs now, he is likely to lower his spiritual aims and settle into an abiding mood of frustration and disillusionment.

The Remedy

So far we have attempted a diagnosis of a malady and a mood common to souls who have reached the degree of proficient. They are the proficient who have ceased to progress. We may now attempt something in the way of remedy or prescription.

The first step of the director should be to point out to the religious that he must realize that he is in a new stage, that the whole nature of the struggle has changed, that he had been clinging to the things of a child now that he has ceased to be a child. The methods of the previous stage have done their work, all that they were meant to do; but they will not serve in the new stage. Now there is question of new obstacles, new means, new kinds of virtues to be cultivated. The frustration experienced is due to the fact that the conditions of one stage have been retained for a stage for which they are not suitable.

Speaking generally, the spiritual life must now become more interior. The struggle has now been transferred to a deeper region within the soul. The whole spiritual life must grow in interiority. And first of all the soul must come to a deeper knowledge of the implications of the call of Christ, to a truer realization of the depth of renunciation contained in His invitations. "If any man will come after me, let him deny himself" (Matt. 16:24). Had the soul come to know the full force of the word deny, that it is the word that is used by the gospel to indicate the action of St. Peter in the Passion—that it implies an entire repudiation and rejection! When Our Lord spoke the words, "Unless the grain of wheat falling into the earth die, itself remaineth alone" (Jn. 12:24), He spoke of His own Passion and indicated the measure of His sacrifice; but He also gave some idea of what He expected from those whom He called to follow Him. No doubt something of that renouncement was already understood by the religious, but how imperfectly. His words contain depths of renunciation

which are revealed only slowly and as a result of much purification of soul. The invitation, "Come follow Me," contains many degrees of imitation and proximity.

Purity—Docility

The chief means by which the soul is to reach to this interiority are, according to L. Lallement, greater purity of heart and greater docility to the Holy Spirit.

Greater purity of heart presupposes a greater knowledge of the faults of the heart. In the previous stage the religious was chiefly concerned with actions or at least with thoughts or feelings that might be considered as venial sins, and the examination of conscience was instituted with a view to confess them as such. But now the examination must probe more deeply. There is a whole stratum of tendencies, instinctive movements, automatic reactions, which indicate the presence of that self which is the center of resistance to God's advances. Self-examination must now penetrate to this hitherto unknown region in which will be found a self that is wayward, dissipated, full of the seeds of sin and revolt and which must be controlled before there can be any true domination of charity. Such a purification must be systematic and must cover the heart, the imagination, and the judgment.

The heart obviously needs such a fine purification seeing that it is the source of countless movements and affections which cannot be left uncontrolled because they exercise a strong influence on the decisions of the will. These movements are the obscure stirrings of inordinate self-love in some of its manifold manifestations—little indulgences, almost-instinctive preferences, resentments, impatiences, little acts of selfishness of one kind or another. "Fie on't; tis an unweeded garden." It cannot be left to the weeds; it must be cleared and cleansed if it is to be brought under the sweet rule of charity.

The imagination no less than the heart needs its own systematic purification. This is the faculty which St. Thomas called

domina falsitatis, the mistress of the false; and it can very seriously trouble the soul by its vain and foolish images and fancies. Such a source of dissipation and distraction is a challenge to the spirit of prayer or to peace of mind.

The purification of the judgment is still more necessary because its acts are more deliberative. We find ourselves almost instinctively passing judgment on people, on actions, on motives, judgments which are often wrong, ungenerous, suspicious. If such a tendency is left unchecked, it will make fraternal charity a very difficult thing.

Such a systematic effort of purification, deeper and more searching than was called for in the beginning of religious life, is necessary at this stage. The kind of examination which sought out sins or exterior faults will be ineffectual now. Such an interior purification our Lord aims at in the preaching of the Beatitudes; these are the virtues which give the disposition of heart necessary for a generous acceptance of His new religion.

There is another region of the spiritual life which calls for purification, one which is more hidden, more unexpected even than any we have yet considered. The very spiritual life of beginners is often full of unconscious self-seeking. In their spiritual practices they seek their own satisfaction; they look for consolation and sensible devotion in their prayers; they are attached to certain methods or forms of prayer. And their activity in spiritual things can produce such faults as vanity, jealousy, and a sense of superiority over others. St. John of the Cross has devoted a long section of the *Ascent of Mount Carmel* to a close analysis of such faults: The control of these is the fruit of different stages of the dark night, some of them being eliminated by the effort of the individual aided, of course, by grace, others being so deep-seated, so well hidden that they yield only to the action of infused prayer in the passive night of the sense.

Of the second necessary condition mentioned by Lallement, docility to the Holy Spirit, it is not necessary to speak at any

great length. According to the instruction of our Lord, the Holy Spirit is by attribution the master of the interior life. Describing His function our Lord said, "He will teach you all things and bring all things to your mind whatsoever I shall have said to you" (Jn. 14:26). The Paraclete was thus to teach interiorly what our Lord had taught by word of mouth to the apostles, opening their hearts sweetly to the fuller depths and force of His teaching. All movement in the spiritual life will be His concern, but He will be particularly active when the spiritual life is to grow more deep and interior. The finer purification already spoken of will be achieved only by His special presence. But the work of the Holy Spirit is not merely or chiefly the negative one of purification; it is still more a positive formative activity—to supply the light needed to get a deeper grasp of the spiritual life and the strength to live up to that light.

The general results of this assistance of the Paraclete can be indicated here only in a summary way; they may be said to consist in a new enlightenment in three points. (1) The Holy Spirit will give a deeper understanding of the theological virtue of faith—a better realization that it is faith alone which gives us "the true and loving God" and is the true and unfailing approach to Him in every stage of the spiritual life on earth. (2) Again the Paraclete will lead the soul to a kind of prayer which the soul has need of at this stage of its advance. It is a prayer of great simplicity which will be nourished interiorly chiefly on the words of the gospel and the liturgy, the mysteries of Christianity, a prayer which opens up the teaching of Christ in such a way that it yields its sweetness and unction more abundantly. St. Ignatius has described this prayer as that which enables the soul *sentire et gustare res interne*, to get the true inner savor of spiritual things. (3) But the action of the Holy Spirit will have as its chief aim to reveal Christ more fully; to make the soul realize better His role in the spiritual life. "I am the way, the truth, and the life. No man cometh to the Father but by Me." (Jn. 14:6)

A real, practical acceptance of this cardinal truth is the condition and measure of advance at this stage. And it is to be kept in mind that this is the function attributed to the Paraclete that our Lord stressed. "But when the Paraclete cometh—He shall give testimony of Me" (Jn. 15:26) and again "He shall glorify Me because He shall receive of Mine and shall show it to you" (Jn. 16:14). The Holy Spirit is sent, then, to give testimony to Christ, to His transcendent role in the spiritual life as the unique medium by which the soul can attain its supreme good and last end; and this is to glorify Christ by showing His true greatness.

The spiritual perfection of the soul is constituted by union with Christ in charity. The stages toward this goal are marked by a fuller realization of the part which Christ must play in this advance; and, consequently, a more perfect exercise of faith and charity. The end of the process is expressed by St. Paul, "And I live, now not I; but Christ liveth in me" (Gal. 11:20). It was expressed still better by our Lord Himself as He was entering on His Passion, "That they all may be one as Thou Father in Me and I in Thee; that they also may be one in Us" (Jn. 17:21).

The stage of the spiritual life we have been considering, that of proficients, is simply the study of the fuller action of Christ and His Spirit at a specially critical moment. This divine action is, of course, essential in every step, even at the first; but it is deeper, stronger, more interior in the later and higher stages. The soul we have been considering depended on the grace and example of Christ even for its first steps. But advance beyond this initial stage calls for a more powerful aid. To qualify for that newer assistance the soul had to dispose itself by a deeper and finer asceticism. Without that special preparation it could not have caught the breath of the Spirit which Christ was to send, the new impulse without which it would have languished ineffectively, if not a wreck, at least a failure.

From the foregoing pages it is hoped that it will appear that the division of the spiritual life into beginners, proficient, and perfect is not merely a theoretical matter, the concern of professors and historians. They are the actual stages through which, normally, all souls pass who try to realize the great design for which God has created them and for which He has given them His Son to be for them the way, the truth, and the life. It should then be clear also that the priest who is director or retreat master should have a workable knowledge of these divisions. He is certain to come across souls who are going that way, who need his guidance and help at moments when such assistance may make just all the difference in the world.

For Your Information

(Continued from page 210)

[American Personnel and Guidance Association] and (4) to encourage cooperation among Catholic Guidance Councils on local and regional levels."

The subscription price is \$1.00 per year—for three issues, autumn, winter, and spring. Subscriptions should be sent to: **The Catholic Counselor**, 650 Grand Concourse, Bronx 51, New York.

Good Spiritual Reading?

A superioress would like to obtain "a helpful list of worthwhile spiritual reading books for a community." She refers to currently published books, not to the old masters. We do our best to supply such lists through our Book Review Department. It has occurred to us, however, that the suggestions we make in that department might be supplemented in a very practical way if our readers would send in brief communications about books **they** or **their communities** have found helpful.

If you wish to recommend a book that you or your community found helpful, please address your letter to: The Editor, REVIEW FOR RELIGIOUS, St. Mary's College, St. Marys, Kansas. And please type the letter, preferably triple-spaced, at least double-spaced.

The General Chapter

Joseph F. Gallen, S.J.

QUESTIONS AND CASES are frequently received on the general chapter. A complete article on this matter would be of prohibitive length. It would also be excessively detailed and technical. We believe that the practical purpose of such an article will be better attained by presenting the matter under the form of questions and cases. The following questions are the first part of a series.

I. Delegates

1. According to our constitutions, a former brother general is a member of the general chapter in virtue of this office that he had held. A former brother general is a member of our house, but he is not the local superior. The house elected him as delegate to the general chapter. Does he have two votes in the general chapter?

No. Anyone may be elected in a chapter who is not excluded from the office in question by canon law or the particular constitutions. Canon law does not exclude the election of anyone as delegate because he otherwise has the right of membership in the general chapter in virtue of his office or from some other title, nor do the constitutions of lay institutes enact any such general exclusion. These constitutions also do not ordinarily forbid the election of a former superior general as a delegate. Unless there is such an exclusion in the present constitutions, the election is valid. However, this brother will have only one vote in the general chapter. It is certain from canon 164 that no one may cast many votes by reason of many titles to vote, e. g., a brother may not cast two votes in the general chapter because he is a former brother general and an elected delegate from a province or house or because he is a general councilor and also a local superior. It is not certain, even though the wording of the canon favors the contrary opinion, that one may not cast many votes when the one title gives the right to many votes, e. g., if the constitutions give

the superior general or provincial two votes. The constitutions of lay institutes do not make such a grant. A religious may cast his own vote and another as proxy for another elector when the constitutions or customs permit voting by proxy, which is excluded with practical universality in the constitutions of lay institutes (c. 163).

2. Doesn't canon law deprive of active voice one who had been a Catholic, joined a non-Catholic sect, returned to the faith, and had been admitted to the noviceship of a religious institute with a dispensation from the Holy See from the impediment to entrance?

The question is based on canon 167, § 1, 4°, which reads: "The following are excluded from voting: Those who joined or publicly adhered to a heretical or schismatical sect." However, it is a safely probably opinion that the dispensation to enter the noviceship removes also the disability of canon 167, § 1, 4°. Goyeneche, *Quaestiones Canonicae*, I, 164-65; Schaefer, *De Religiosis*, n. 493; Jone, *Commentarium in Codicem Iuris Canonici*, I, 171.

3. When we elect a delegate, may we instruct him whom he is to vote for and what proposals he is to vote for in the general chapter?

You may not do this unless it is permitted by the particular law of your institute. The very few institutes that do permit this also contain a provision of the following tenor: "The community represented by a delegate may give him instructions regarding the election and other matters to be discussed either at the provincial or general chapter, but the delegate remains free as to the exercise of his vote for the interests of the congregation."

4. Is a delegate to a general chapter obliged to accept proposals from other members of the institute?

When the constitutions give provinces, houses, or individuals the right to make proposals, a superior or delegate must accept the proposal and submit it to the general chapter; but he is not obliged to promote or vote for the proposal in the chapter. If the right is not granted, individuals may suggest proposals

to members of the chapter; but there is no obligation to accept merely suggested proposals. Anyone who makes a proposal should study carefully and even consult as to whether the proposal is well founded and prudent. Careless, groundless, and extraneous proposals can waste a great deal of time in the chapter.

II. Preliminaries

5. Our constitutions speak of the "election" of local superiors and other officials by the superior general and his council. Is this an accurate expression?

An election to an office in a religious institute or society of common life is the designation of a person made in a chapter. The designation to an office made by a superior alone or with the consultative or deliberative vote of a council is not an election but an appointment. The latter is frequently called an election in the constitutions of lay institutes. It is not such and is not governed by the norms on elections.

6. How long should a general chapter last in a lay congregation?

Constitutions approved by the Holy See state that the general chapter is not to be prolonged beyond a reasonable length of time but that no precise limits can be fixed for its duration. It is obvious that the duration will vary according to the number and importance of the matters proposed to the chapter of affairs; and it is evident also that the chapter should not be so rushed and abbreviated that it fails to perform its duties properly, especially as regards the chapter of affairs. The constant brevity of some chapters creates a suspicion that insufficient attention is given to the chapter of affairs. Bastien states that the chapters of lay congregations, outside of particular and exceptional circumstances, will last five days. (*Directoire Canonique*, n. 291) This would give three full days for the chapter of affairs. Apt and careful preparation, the mimeographing and previous distribution of reports, and capable direction by the president will expedite the chapter and render it more efficient.

7. Our constitutions impose a retreat of one day before the general chapter. We believe that the retreat would be more helpful if made after the preliminary sessions and immediately before the election of the superior general. May we change the time of the retreat without securing authority to change the constitutions?

Yes. The time is a completely accidental part of this law, and there is a sufficient reason for changing the time in this case. A day of prayer is most helpful for the quiet of soul and purification of motives that are necessary for any election, and these effects are more apt to persist undiminished when the retreat is made immediately before the supremely important election of the superior general.

8. What is the meaning of the article of our constitutions regarding Mass on the day of the election of the superior general, i. e., "If the rubrics permit, the Mass shall be that of the Holy Spirit"?

The constitutions of lay congregations almost universally prescribe that Mass is to be offered on the day of the election of the superior general in the house where the chapter is held. The intention usually specified is for the election of the superior general. Sometimes this intention is for all the work of the chapter. If the former intention is designated, it is to be counseled that Mass or Masses be offered on the following days for the other works of the chapter. The constitutions, with the same universality, exhort all the capitulars to receive Holy Communion at this Mass for the same intention. Even if the wording of the constitutions imposes this Communion as obligatory, it is to be interpreted as merely exhortatory (c. 595, § 4).

If the rubrics permit, the votive Mass of the Holy Spirit is to be the one used, since this is the traditional Mass for an election. It is found at the end of the missal, in the first series of votive Masses, under Thursday. If the ordo of the place of celebration permits, this Mass is ordinarily to be celebrated as a private votive Mass. It may be low, sung, or solemn. Private votive Masses when sung are forbidden on any double; any Sunday; on the privileged ferias (Ash Wednesday, Monday-Tuesday-Wednesday of Holy Week); on the privileged vigils

(Christmas and Pentecost); within the privileged octaves (Christmas, Easter, and Pentecost); and on All Souls' Day. When read, they are forbidden also on ferias of Lent and Passiontide; all vigils; ember days; Monday of Rogations (before Ascension); Dec. 17-23; Jan. 2-5 and 7-12; and Ascension-Vigil of Pentecost. This Mass has no *Gloria* nor *Credo*, occurring commemorations and *orationes imperatae* are included according to the usual norms, the preface is proper, *Benedicamus Domino* is used at the end, and the last Gospel is that of St. John.

If the election occurs on one of the forbidden days, the local ordinary may be requested to grant a solemn votive Mass. The election of a general or provincial superior is sufficient reason to give this permission. This must be a sung or solemn Mass. It is forbidden only on feasts and Sundays that are doubles of the first class; the privileged ferias (Ash Wednesday, Monday-Tuesday-Wednesday of Holy Week); the privileged vigils (Christmas and Pentecost); within the privileged octaves of Easter and Pentecost; and on All Souls' Day. The rite of this Mass is the same as above; but there is a *Gloria*, *Credo*, *Ite*, *Missa est*, and only imperative commemorations and *orationes imperatae pro re gravi* are included. For greater solemnity, this Mass may also be requested on days when a private votive Mass is permitted. If neither type of votive Mass is possible, the Mass of the Office of the day must be said or sung.

9. An article of our constitutions states: "The superior general or, in her absence, the vicaress shall present to the members of the chapter a report of the material, personal, disciplinary, and financial status of the entire congregation and of all matters of greater importance that have occurred since the last general chapter. The report is to be drawn up by the procurator general. It must be approved by the general council, who sign their names to the report before the celebration of the chapter." Does the procurator general draw up this entire report?

No. The only part of the report that is drawn up by the procurator, bursar, or treasurer general is the financial section. All other sections of the report are compiled by the mother

general herself. The material section under its economic or financial aspect appertains to the procurator, under an aspect such as the opening and closing of houses, to the mother general. It is evident that the personal and disciplinary state of the institute does not appertain to the office of the procurator general.

10. In the several general chapters that I have attended, I have found the reports of the brother general very fatiguing. What can be done to eliminate this difficulty?

Since the reports are of the state of the entire institute, they can evidently be very long and detailed. The mere reading of such reports will be fatiguing to the capitulars; they will not grasp many of the details and can very readily fail also to perceive the general state of the institute or at least the content of some sections of the reports. The following obvious method will lessen these difficulties. The complete reports should be mimeographed before the chapter, and numbered copies given to each capitular as soon after his arrival as is prudently possible. The members will then have a sufficiently prolonged time for studying the reports; and the brother general can confine his presentation to necessary explanations, descriptions, and to emphasizing the more important parts of the reports. The numbered copies are to be collected from the capitulars after the chapter of affairs.

III. Tellers

11. Our constitutions speak of "scrutineers" at chapters. I cannot find this word in the dictionary. Is it correct?

The Latin original is *scrutator*, feminine *scrutatrix*. The idiomatic translation that should be in constitutions is teller. Many awkward translations are found in constitutions, e. g., scrutators, scrutinizers, scrutatrixes, scrutatrices, examiners, deputies, and ballot mistresses. The style of constitutions should be accurate, direct, simple, brief, and readily intelligible. All words redolent of formalism or legalistic jargon are to be avoided. A similar error is found in the many constitutions that speak of the first, second, etc., "scrutiny." This again is a completely literal translation of the Latin "scrutinium." The idiomatic English

translation is ballot. "Balloting" may also be used. "Ballot" is employed also to signify the individual voting slip or ticket, but the context will exclude any ambiguity.

12. I have on several occasions been appointed as one of the two priest tellers at the elections in monasteries of nuns (c. 506, § 2). Was I obliged to take the oath imposed by canon 171, § 1, on tellers?

No. The president and the tellers, provided they are members of the chapter, are obliged by canon 171, § 1, to take an oath to perform their duties faithfully and to keep secret the proceedings of the chapter, even after the close of the chapter. A president who is not a member of the elective body, e. g., the local ordinary who presides at an election of religious women, is certainly not obliged to take this oath. The same exemption from the oath probably extends to tellers who are not members of the elective body and therefore to the two priest tellers at an election in a monastery of nuns. Cf. Larraona, *Commentarium Pro Religiosis*, 8-1927-102-3; Jone, *Commentarium in Codicem Iuris Canonici*, I, 416; Schaefer, *De Religiosis*, n. 512; De Carlo, *Jus Religiosorum*, n. 129; Berutti, II, *De Personis et de Clericis in Genere*, 225; Parsons, *Canonical Elections*, 147; Lewis, *Chapters in Religious Institutes*, 107.

13. A local ordinary complained of the delay occasioned by the election of the two tellers and the secretary before the election of the mother general. What can we do to eliminate the source of this complaint?

The local ordinary justifiably complained. The tellers and the secretary should be elected in the first preliminary session of the chapter. The constitutions usually put these elections under the section on the election of the mother general, but it is far more convenient to hold them in the early part of the first preliminary session. This greater convenience is a sufficient reason for changing the order stated in the constitutions. The wording of a. 226 of the *Normae* of 1901 appears to favor the elections at this preliminary session, since it states that they are to be held before anything else. If this is done, the secretary can begin immediately to compile the acts, the tellers can

perform their duties also at the election of the committee for the reports of the mother general, and the local ordinary is spared a sufficiently long and inconvenient delay in presiding over the session for the election of the mother general.

IV. Presiding

14. Who presides at the general chapter of a congregation of brothers?

The brother general presides at the general chapter in lay institutes of men; but pontifical and diocesan constitutions can be found that give this right, personally or through a delegate, to the ordinary of the place of election.

15. Who presides at the election of a superioress of a monastery of nuns?

In a monastery of nuns that is not subject to regulars, the president of the election of the superioress is the local ordinary or his delegate. If a monastery is subject to regulars, the local ordinary is to be opportunely informed of the day and hour of the election. The presidency appertains to the ordinary or his delegate, if either attends; but either may attend and leave the presidency wholly or partially to the regular superior. If neither the local ordinary nor his delegate attends, the regular superior presides (c. 506, § 2). The regular superior also may preside through a delegate (c. 199, § 1). As in the case of a mother general, canon 506, § 2, confines the presidency of the local ordinary or regular superior to the election of the superioress; but this presidency is extended to the elections of the councilors by the law of many constitutions. Canon 506, § 3, forbids the appointment of the ordinary confessor of the community as a teller for the election of the superioress in a monastery of nuns. This prohibition extends to his delegation as president of such an election, since the office of president implies also the duties of a teller.

16. Our pontifical constitutions read: "The bishop of the diocese presides at the chapter as the Apostolic Delegate, personally or in the person of any priest authorized by him." Is this correct?

In the law of the Code of Canon Law, the ordinary of the place of election presides, personally or through a delegate, at the election of the mother general in pontifical and diocesan congregations and at both in virtue of his office as local ordinary. Before the code, May 19, 1918, the local ordinary presided at the chapters of diocesan congregations in virtue of his office but at the elections in pontifical congregations as the delegate of the Holy See. The law before the code was based on the apostolic constitution, "Conditae a Christo," of Leo XIII, December 8, 1900, Chapter I, n. II, Chapter II, n. I. Therefore, the wording of your constitutions is of a law that no longer exists. This is a probable indication of constitutions that were never conformed to the Code of Canon Law. Cf. Schaefer, *De Religiosis*, n. 509; Bastien, *Directoire Canonique*, n. 251, 1; Bat-tandier, *Guide Canonique*, n. 363; Wernz-Vidal, III, *De Religiosis*, n. 119.

SOME BOOKS RECEIVED

[Only books sent directly to the Book Review Editor, West Baden College, West Baden Springs, Indiana, are included in our Reviews and Announcements. The following books were sent to St. Marys.]

The Pulpit, the Press and the Paulists. By Reverend John F. Ritzius, C.S.P. The Paulist Press, 401 West 59th Street, New York 19, New York. \$1.00 (paper cover).

Come, Holy Spirit! By Winfrid Herbst, S.D.S. Society of St. Paul, 2187 Victory Boulevard, Staten Island 14, New York. 25c (paper cover).

Gli Istituti Secolari nella Nuova Legislazione Canonica. By Dr. Giuseppe M. Benucci. Catholic Book Agency, Via del Vaccaro, 5, Rome.

A Catholic Child's Book about the Mass. By Reverend Louis A. Gales. Catechetical Guild Educational Society, 260 Summit Avenue, St. Paul 2, Minnesota. \$1.95 (paper cover).

My Catholic Faith. By Most Reverend Louis L. R. Morrow. My Mission House, 1324 52nd Street, Kenosha, Wisconsin. \$4.00.

Perpetual Help Daily Missal. In four volumes. Perpetual Help Center, 294 East 150th Street, New York 51, New York.

A Land of Miracles for Three Hundred Years. By Eugene Lefebvre, C.S.S.R. St. Anne's Bookshop, Ste. Anne de Beaupre, Quebec, Canada. \$2.00.

Survey of Roman Documents

R. F. Smith, S.J.

[In the present survey there will be given a summary of the documents which appeared in *Acta Apostolicae Sedis* (AAS) during the months of February and March, 1958. Page references throughout the article will be to the 1958 AAS (v. 50).]

Pertaining to the Religious Life

ON FEBRUARY 11, 1958 (AAS, pp. 153-61), the Holy Father addressed an allocution to the superiors general of the orders and congregations of religious men with generalates in the city of Rome. The allocution consisted principally of a series of matters which the Pontiff thought it opportune to bring to the attention of his listeners. Since there is danger that religious may become imbued with existentialism to the detriment of eternal truth, the Pope warned superiors to draw their own inspiration from the fonts of revealed truth and from the teaching power of the Church. Even in ascetical matters there are some who wish to withdraw from the teaching of the Church; accordingly, he advised superiors to adhere firmly to the balanced and solid ascetical doctrine traditional in the Church. In this and in all other matters superiors must consult and study the question at length; but, once they have reached a decision, then they must unhesitatingly lead their subjects along the path they have chosen. In this connection the Vicar of Christ deplored any attitude that would assume that the yoke of religious obedience is too heavy for men of the present time; rather the superior should constantly keep in mind that as superior he is responsible for the spiritual welfare of his subjects.

His Holiness then considered the renunciation of worldly things that is common to all religious groups, however else they may be diversified. This renunciation, he remarked, must be complete in desire, though in actuality it may vary according

to the exigencies of each religious family. The need for this renunciation, the Pope said, is obvious; for how can anyone ascend to God by the wings of charity if he is not free from the multiform concupiscence of the world? Moreover, no one can enjoy the comforts and pleasures of the world without losing something of his spirit of faith and charity. And prolonged laxness and indulgence can gradually and insensibly lead to defection from one's state in life.

The Vicar of Christ then observed to the assembled superiors that their way of acting and judging must be different from that of the world; for their norm of action is that of the gospel and the Church: Christ crucified. Accordingly, superiors must nourish this Christian attitude in themselves by a diligent consideration of the things of God, by the study of sound doctrine, and by a familiarity with ancient and recent writers who excelled both in faith and in piety. These same norms of thought and action must also be followed by their subjects; they must seek not the pleasant and the comfortable but God alone, whom they will find in the assiduous control of the senses by austerity and of the will by submission to religious obedience.

The Pontiff also spent some little time on the matter of religious rules. These were drawn up, he said, by religious founders to secure peace and serenity of spirit for members of their societies. While some of these rules may need modification in non-essential matters, esteem for the rule in general must never be lost. It is the duty of superiors to maintain the rule of each institute; this at times will require firmness which, however, should never degenerate into harshness.

In the concluding part of his address His Holiness exhorted his listeners to build up a spirit of union and cooperation among the various religious institutes of the Church. He urged them to be especially notable in their zealous obedience to the Holy See and advised them to be strict in the matter of admission of candidates to religious life; otherwise, he warned,

religious groups will be not an honor to the Church, but a disgrace.

On July 30, 1957 (AAS, p. 103), the Sacred Congregation of Religious issued a document declaring that the apostolic constitution *Sedes Sapientiae* and its accompanying Statutes are applicable to all religious congregations and societies who live in common without public vows and who are dependent on the Sacred Congregation of the Consistory or on the Congregation for the Propagation of the Faith. The only exception concerns the executive function considered in Article 18 of the Statutes; in this matter the competency of the Sacred Consistory and of Propagation is retained for those religious societies entrusted to those congregations by common law or by apostolic privilege.

Educational Matters

Under the date of December 8, 1957 (AAS, pp. 99-103), the Sacred Congregation of Religious issued an important instruction concerning coeducation. The document considers the matter of coeducation only in secondary schools; coeducation in colleges and universities is not envisaged in the document, while coeducation in primary schools is left to the discretion of the ordinary. The document deals successively with the principles by which a correct estimate of coeducation can be made; the obligatory norms which must be observed wherever coeducation appears to be necessary; and the measures (the Latin word is *cautiones*) recommended to remove the evils that accompany coeducation.

In the section dealing with principles the document states that coeducation on the whole cannot be approved. Although it has a number of definite advantages, still the danger it entails to morality, especially during the time of puberty, outweigh all those advantages. Nevertheless, in some cases coeducation may be a lesser evil. Thus where Catholic students would be exposed to grave danger to their faith by attending public schools and where the Catholics of the region cannot

afford separate schools for boys and girls, coeducation may be tolerated provided the dangers to morality are averted as far as possible.

In dealing with the obligatory norms to be followed in such situations, the document urges the practice of what it calls "coinstitutional" education in place of coeducation. "Coinstitution" provides for a single building under a single administration with, however, separate wings or sections, one for boys, the other for girls. Such a school may have a common library as well as common science laboratories provided the latter are used at different times by the boys and girls.

Where this "coinstitution" is impossible, then coeducation may be tolerated; but the conduct of such coeducational schools is to be included in the quinquennial reports; moreover, each of the national councils of bishops can set up definite norms to be observed wherever coeducation is practiced in their respective countries.

The last section of the document then lists a series of recommendations. The religious men and women chosen to teach in coeducational schools should be persons whose virtue and judgment have already been proven. Each school should have a spiritual director who is to be in charge of the spiritual life of the student body. Religious men are not to be in charge of coeducational schools except in rare cases and then only after an indult has been secured from the Sacred Congregation of Religious. Common physical and gymnastic activities or competitions must be avoided. Schools should not provide boarding facilities for both sexes. Separate entrances and separate locker facilities should be provided for students of each sex. Gym classes and dramatic productions should not be in common; and boys and girls should receive separate instruction in the sixth commandment, in parts of biology, and in other similar areas of study. Finally, the document recommends that religious men who teach or exercise the ministry

in coeducational schools should limit their activities with regard to the girl students to the exercise of their assigned work.

On January 3, 1958 (AAS, pp. 82-85), the Holy Father spoke to a group of religious women associated with the work of Catholic Action. He urged them to give their students a fully human and Christian formation. They must prepare their students to judge the world as it actually is, to see how the world should be, and then to work unceasingly until the world corresponds to the divine plan for it. The Pope praised his listeners for their endeavor to build up a strong core of Catholic Action among their students, a core which will be first in everything: in studies, in discipline, in piety.

On December 28, 1957 (AAS, pp. 118-19), the Sacred Penitentiary released the text of a prayer composed by the Holy Father to be recited by those who teach. Teachers may gain an indulgence of 1,000 days each time they recite the prayer with contrite heart.

Family Life

On January 20, 1958 (AAS, pp. 90-96), the Roman Pontiff addressed the members of the Italian Federation of Associations of Large Families. After pointing out that one of the most dangerous aberrations of modern paganized society is the opinion of those who define fecundity in marriage as a social malady, he continued by remarking that common sense has always recognized large families as the sign and proof of physical health, while history shows that the non-observance of the laws of marriage and of procreation is a primary cause of the decadence of nations.

Later in his talk the Holy Father takes up the matter of overpopulation. God, he said, does not deny the means of livelihood to those whom He has called into life. If individual episodes, large or small as the case may be, at times seem to prove the contrary, these are in reality only signs that man has placed some impediment to the execution of the divine plan.

Overpopulation, then, to the extent that it exists, is due not to the inertia of Providence but to the disorder of men.

Since progress in science and newly discovered sources of energy guarantee the earth prosperity for a long time to come, since no one can foresee what now-hidden resources will one day be discovered in our planet, and since no one can tell whether the rate of procreation will always be equal to that of today, overpopulation is not a valid reason for the use of illicit means of birth control. It would be more rational to apply human energy to the eradication of the causes of famine in underdeveloped countries, to foster less nationalistic economies, and to replace egoism by charity, avarice by justice. Moreover, God does not demand of men responsibility for the over-all destiny of humanity—that is His affair; but He does demand of them that they follow the dictates of their consciences.

In the final section of the allocution the Holy Father says that in the intention of God every family is to be an oasis of spiritual peace. This is especially true of large families, for in the parents of such families there is no trace of anguish of conscience or fear of an irreparable return to solitude; in such families, too, the work and hardship involved are repaid even in this life by the affection of the children. A large family assists in the formation of character; indeed, in the history of the Church large families would seem to have a special prerogative of producing saints, as is shown in the cases of St. Louis, St. Catherine of Siena, St. Robert Bellarmine, and St. Pius X. The Pontiff concluded his speech by urging his listeners to work unceasingly for the economic welfare and protection of large families, exhorting them to wake society from its lethargy on this point.

On January 19, 1958 (AAS, pp. 85-90), His Holiness addressed 15,000 Italian women engaged in domestic work. He told them that their work excelled other forms of labor such as agricultural or industrial occupations, for these latter are chiefly concerned with things, while their own work is con-

cerned with persons. Because of this the relations between domestic servants and their employers must be regulated not only by the laws of commutative justice but also by a mutual interchange of human values. Love must lighten the tasks of the domestic worker; and that love can not be repaid by money alone, but by an exchange of affection. He further pointed out to his listeners that they must gauge the importance of their work by considering that their activity is directed to the existence and stability of family life. Hence, they should be concerned for the good name of the family they work for, seek to develop harmony among its members, and help in the correct formation of the children. He concluded his allocution by urging the women listening to him to consider their work as a service rendered to God in the person of their neighbor; he also reminded the employers of domestic servants that these servants, if they devote all their activity to their work, themselves deserve a family wage.

On December 30, 1957 (AAS, pp. 119-20), the Sacred Penitentiary published the text of a prayer composed by the Holy Father to be recited by members of Christian families, who, each time they recite the prayer with contrite heart, may gain an indulgence of 1,000 days.

Miscellaneous

Several documents which appeared in February and March concern the liturgy and the Church's life of worship. On February 8, 1958 (AAS, p. 114), the Holy Office issued a document condemning the growing practice of delaying baptism because of alleged liturgical reasons bolstered by foundationless opinions concerning the condition of infants dying without baptism. Hence, the Holy Office warns the faithful that infants should be baptized as soon as possible in accordance with canon 770.

Five days later on February 14, 1958 (AAS, p. 114), the Holy Office issued another document dealing with another

abuse, this one consisting in adding prayer or scripture passages to liturgical functions or in deleting prescribed prayers from such functions. The document restates the current discipline of the Church that only the Holy See can make changes in the ceremonies, rites, prayers, and readings of liturgical functions.

On February 5, 1958 (AAS, p. 104), the Sacred Congregation of Rites empowered local ordinaries to permit the blessing of ashes to be repeated before afternoon Mass on Ash Wednesday, provided the Mass is attended by large numbers of the faithful. Under the date of January 7, 1958 (AAS, pp. 179-81), the same congregation approved the miracles needed for the canonization of Blessed Juana Joaquina de Vedruna de Mas (1783-1854), widow and foundress of the Carmelite Sisters of Charity.

Four other talks of the Holy Father, the texts of which were published during February and March, should be noted. On February 18, 1958 (AAS, pp. 161-69), His Holiness delivered the traditional allocution to the parish priests and Lenten preachers of Rome. He urged his listeners to make the greatest efforts during the forthcoming extraordinary mission to be held throughout the city of Rome on the occasion of the centenary of the apparitions at Lourdes. He told them to stress three matters. The first is that of the sanctification of Sundays and holy days; the second is respect for one's own life and, hence, a repudiation of suicide, a sin which not only excludes the normal channels of divine mercy, but is also an indication of a lack of Christian faith and hope; the third point to be stressed is respect for the lives of others to be shown by a sense of Christian responsibility with regard to the increasing traffic accidents in the city of Rome. He concluded his allocution by exhorting the priests present to tell the people during the coming mission that the world needs priest and religious saints, but above all at the present time it needs a multitude of lay saints.

On January 14, 1958 (AAS, pp. 150-53), the Pontiff addressed the professors and students of the Angelicum, urging them to imitate in their lives St. Thomas Aquinas. Like that great saint, they should have the greatest docility and respect for the teaching authority of the Church; like him they should strive for a profound knowledge of Scripture; and in imitation of him they should foster an intense interior life where charity, the queen of the virtues, may reign.

On February 22, 1958 (AAS, pp. 170-74), 10,000 railroad workers of Italy heard an allocution given by the Holy Father. The Pontiff told his audience that their occupation should constantly remind them of the most important of human travels—human life itself which is a journey to the possession of God. On February 19, 1958 (AAS, pp. 174-76), the Pontiff broadcast a message to the school children of the United States to solicit their charity for the needy children of other countries. He devoted his message to St. Joseph, telling the children that St. Joseph who is the protector of the Church is asking them to contribute their part to the needs of other children throughout the world.

Two documents of the period under survey concern political matters. On February 1, 1958 (AAS, pp. 68-81), a convention was ratified between the Apostolic See and the Republic of Bolivia. On January 27, 1958 (AAS, pp. 121-22), the Sacred Penitentiary issued the text of a prayer composed by His Holiness to be recited by Catholic legislators and politicians. Each time they recite the prayer with contrite heart they can gain an indulgence of three years.

The last document to be considered was issued on February 15, 1958 (AAS, p. 116), as a declaration of the excommunication of three Hungarian priests who participated in the Hungarian Parliament contrary to the decree of the same congregation previously issued on July 16, 1957 (See REVIEW FOR RELIGIOUS, January 15, 1958, pp. 48-49).

Book Reviews

[Material for this department should be sent to Book Review Editor, REVIEW FOR RELIGIOUS, West Baden College, West Baden Springs, Indiana.]

MAN AND HIS HAPPINESS. Theology Library, Vol. III. Edited by A. M. Henry, O.P. Translated from the French by Charles Miltner, C.S.C. Pp. xxxix and 420. Fides Publishers Association, Chicago. 1956. \$6.50.

THE VIRTUES AND STATES OF LIFE. Theology Library, Vol. IV. Edited by A. M. Henry, O.P. Translated from the French by Robert J. Olsen and Genevieve T. Lennon. Pp. xii and 778. Fides Publishers Association, Chicago. 1956. \$8.75.

With these two volumes the Theology Library moves into the realm of moral theology. The Preface and Introduction to Volume III are at pains to point out that in the conception of the authors moral theology is not distinguished from dogmatic theology as is done in many manuals. Volume III treats of moral matters in their general principles: the happiness of man, psychological and moral analysis of human action, the passions, habits and virtues, sin, law, and grace. Volume IV descends to a more particular treatment which considers the theological virtues, the cardinal virtues, charismatic gifts, the functions, states, and orders in the Church, the active and the contemplative life, and, finally, Christian perfection.

It is safe to wager that the matter contained in these volumes will prove very interesting simply because of the subject matter which certainly "comes home to our hearts and our bosoms."

Father Tonneau's remarks in the Introduction to Volume III about the mistake of transferring mere social relations to our relations to God and thus trying to determine the pattern of morality and its foundation are timely. God is primarily a creator of natures before being a legislator. The brief sketch of Christian morality from the New Testament in the introductory chapter is from the pen of Father Spicq who is well qualified for the task. One may well ask, though, whether the distinction, not to use a stronger word, which he draws between the morality of the Old and the New Testaments is not overdone.

As in the preceding volumes, each chapter is followed by a section called "Reflexions and Perspectives" and by a bibliography. In these volumes the French bibliography is not translated into English.

It may come as a surprise to many (it should be a pleasant surprise) to find a treatise on morality opening with a consideration about man's happiness. This was prepared for by Father Tonneau's Introduction wherein morality is seen in the perspective, not primarily of law and obligation, but of rational pursuit of happiness. The profundity of this starting-point becomes apparent when the author shows, rightly it seems, that man has a natural desire for seeing the essence of God.

The chapter on the passions is well done and brings to light some points about "the irascible" which are either neglected or, worse, misunderstood. In the chapter on grace there is a long introductory section on the meaning of grace in Scripture. This is definitely a gain. Unfortunately, the study is confined mainly to the word *grace* and its meaning. Such a method leaves wide gaps: in St. Paul the meaning of the terms *Spirit* and *spiritual* should have been studied to help grasp the reality of the gift and its supernaturality. Actually, the writer was forced to follow such a procedure for St. John who expresses the reality of grace by the term *eternal life*.

The theological treatment of grace is admittedly a difficult task. Even given the scriptural foundations, the history of thought about grace is almost required if one is to grasp the significance of terms, problems, and solutions. Here it seems that the work has not been well done. The various divisions of the meaning of the word *grace* include that of operative and cooperative. Augustine provided the basis for this distinction, but the explanation given on page 384 does not correspond with that of St. Thomas in I-II, 111, 2. Further, the statement about the meaning of excitant and assistant grace in the Council of Trent is not correct. Now, while one may legitimately develop his own theory and interpretation of both Thomas and Trent, it ought to be made clear, especially with regard to the council, that this is an interpretation. Finally, what was the use of this discussion on operative and cooperative grace? It seems that the distinction functions only once in the subsequent pages and, actually, provides no clarification in its application. The whole treatment of justification is unsatisfying. The writer seems to be so anxious to insist on the instantaneous occurrence of justification that he neglects other equally important aspects of the matter.

In Volume IV, on the virtues and the states of life, we have matter which will prove still more interesting. It is in this volume that greater originality is attempted, all the while adhering to the

fundamental doctrine of St. Thomas. Of all the chapters in this volume the most original is the first, on faith, by Father Liégé. It may well prove to be the most helpful: it is concrete, psychological as well as metaphysical, and offers some excellent suggestions about the faith in reference to its different "ages" in the child, the adolescent, the adult. Finally, this chapter is up-to-date. The writer takes full cognizance of the latest work on the relation of signs (miracles) to the genesis of the act of faith, the question of immanence and connaturality in the judgment of credibility, and the need of affirming the motive of faith in the act of faith. This latter point is well brought out by insisting on the very meaning of revelation as the self-disclosure of a person to persons. The fact of Jesus Christ's being "the fulness of the Word of God" is established and the consequences of this for a right understanding of the development of dogma are indicated.

The insistence, in the last chapter, on the call of all Christians to perfection is most acceptable and forms a fitting close to the two volumes which began with the statement that man naturally desires to know and love God in whom his happiness and, therefore, his perfection consists.

If we must add here some complaints that were voiced about the earlier volumes of the Theology Library, we must be forgiven for the simple reason that we are performing the duty of a reviewer. First, the translation, in general, is better. Yet there are numerous blunders. There is still the tendency to retain in English the narrative present tense of the French; the antecedents of pronouns are not always clear. There is no doubt that some of the responsibility for the difficulty experienced by the English reader lies with the authors of the articles themselves. They have written rapidly, even hastily, so that, at times, one gets the impression that he is reading jottings. Combine this with the difficulty of the subject matter and the technical vocabulary (sometimes Latin phrases and sentences are left in the original Latin), and you have books which will not prove easy reading for the uninitiated.—JAMES J. DOYLE, S.J.

THE WORSHIP OF THE CHURCH. A Companion to Liturgical Studies. By William J. O'Shea, S.S., D.D. Pp. 646. The Newman Press, Westminster, Maryland. 1957. \$7.00.

After more than thirteen years of careful preparation, Father O'Shea presents in the present volume a comprehensive, modern study, well calculated to supplement knowledge of the liturgy gleaned from

primary sources. The author treats his subject very thoroughly from all important aspects and with great attention to detail. The result is a fund of thought-provoking material not only for the clerical reader (for whom the book was originally intended) but also for all who would draw near to the fullest participation in the official prayer of the Church.

Having explained the definition of the liturgy given in *Mediator Dei*, Father O'Shea goes on to discuss its laetific-sacratifying purpose. Attention is here and elsewhere given to the pivotal question of requisite interior disposition without which external liturgical elements quickly degenerate into vacuous formalism. As interior devotion fosters liturgical observance, so too the liturgy occasions (and even causes through its sacraments) an increase in interior graces consonant with its purpose: the glory of God and the sanctification of souls.

Further chapters turn in detail to the impersonal and objective components of the full liturgy in the light of its historical development under the guidance of the Holy See. The Holy Sacrifice, the Divine Office, the sacraments, and the major sacramentals are all treated in great detail, as well as their exterior surroundings, inclusive of vestments, liturgical music, and art forms. A special chapter is devoted to consideration of the liturgical year. The whole book spells out the magnificent plan of the liturgy into a splendid living mosaic of corporate worship in which the individual grows in grace as he willingly takes active part.

There are difficulties. But the cumulative effect of the presentation is intellectually satisfying, if the reader is willing to work and does not allow himself to be weighed down by the great mass of detail. Firmly grounded intellectual conviction about the value of the full liturgy is precisely what is needed and is precisely what the author brings to his persistent student. The conclusion reached, however, will be best realized by most of us through actual participation in the full liturgy, to which the book is but the necessary scientific prelude.

Great stress is accorded throughout the work to the corporate character of Christian worship, in which each member of the Mystical Body of Christ is ideally to participate in the fullest measure allowed by his state of life. The result is a desired liturgical context in which the various recognized systems of spirituality participate and from which they draw in due proportion to their secondary purposes assigned by the Church.

The presentation is characteristically positive and enthusiastic in its total import. Its major thesis is one that recommends itself to the prayerful consideration of all who are in a position to influence liturgical practice—if only in their own lives.

In practice, for the individual religious or diocesan priest the theme idea may merely mean the more spirited performance of liturgical actions already engaged in. But depth of spirit here and desire for fuller participation under the guidance of obedience are viewed as an excellent index of sound spirituality in full accord with the mind of the Church.

The book is well recommended to the serious student and for conferences to religious, aimed at deeper appreciation of our liturgical heritage.—MATTHEW E. CREIGHTON, S.J.

BOOK ANNOUNCEMENTS

THE CATHOLIC UNIVERSITY OF AMERICA PRESS, 620 Michigan Avenue, N.E., Washington 17, D. C.

Fast and Abstinence in the First Order of Saint Francis. A Historical Synopsis and a Commentary. By Jordan J. Sullivan, O.F.M.Cap. This is a dissertation submitted to the faculty of the Catholic University of America. Pp. 133. Paper 2.00.

CLONMORE & REYNOLDS, LTD., 29 Kildare Street, Dublin.

Mary. Mary's Seven Words. Mary's Seven Sorrows. By Peter Lippert, S. J. Simple, thought-provoking material suitable for meditation and spiritual reading. Pp. 78. Paper 5/6.

Saint Clare of Assisi. By a Poor Clare Colettine. Meditations on the life and virtues of St. Clare. P. 72. Paper 3/-.

Saint Anthony of Padua. By Olive M. Scanlan. A brief biography of a very popular saint. Pp. 62. Paper 4/6.

Palm Sunday to Easter Sunday. By Dom Ernest Graf, O.S.B. A commentary and explanation of the new liturgy of Holy Week. Books like this are necessary if the faithful are to learn to appreciate the new liturgy. Pp. 88. Paper 5/-.

FIDES PUBLISHERS, 744 East 79th Street, Chicago 19, Illinois.

What They Ask About the Church. By Monsignor J. D. Conway. The questions are real and the answers have appeared for the most part in the *Davenport Catholic Messenger* and the *Catholic*

Digest. Here they are arranged topically under six heads. If you are looking for honest, clear, and convincing answers to the questions non-Catholics ask about the Church, you will find them in the book. It should prove a valuable aid to all engaged in convert work. Pp. 338. \$3.95.

FRANCISCAN EDUCATIONAL CONFERENCE, Capuchin College, Washington 17, D. C.

Franciscan Life Today. Report of the thirty-seventh annual meeting of the Franciscan Educational Conference, St. Anthony's Seminary, Santa Barbara, California, August 12-14, 1956. The topics discussed at the conference were all ascetical and as such of interest to all religious. We single out for special mention the following: *Renovatio Accommodata*; the place of the religious state, of the religious priesthood, of the religious brother in the Church; the value of the common life; genuine concept of obedience; modern dangers to chastity. Pp. 326. Paper \$3.75.

HAWTHORNE BOOKS, INC., 70 Fifth Avenue, New York 11, New York.

This Is the Mass as described by Henri Daniel-Rops, as celebrated by Fulton J. Sheen, as photographed by Yousuf Karsh, with an introduction by Bishop Sheen. We can never understand and appreciate the Mass adequately and so must strive always to grow in understanding and appreciation of this august mystery. No opportunity to learn more about the Mass should be allowed to escape us. If you have read many books about the Mass, do not dismiss this one as just another book, for its reading will profit you greatly; if you have not, this is an excellent book with which to begin your study of the perfect act of worship of God. Pp. 159. \$4.95.

B. HERDER BOOK COMPANY, 15 South Broadway, St. Louis 2, Missouri.

Summa of the Christian Life. Vol. III. Selected texts from the Writings of Venerable Louis of Granada. O.P. Translated and adapted by Jordan Aumann, O.P. This is the final volume of a classic treatment on the Christian life. It is number eleven in the "Cross and Crown Series of Spirituality." In this volume, which is divided into three books, the first, of 206 pages, deals with the Life of Christ; the second, of 102 pages, treats of the sacraments; the third, of 46 pages, is on the last things: death, judgment, the pains of hell, eternal glory. Pp. 372. \$4.75.

P. J. KENEDY & SONS, 12 Barclay Street, New York 8, New York.

My Last Book, by James M. Gillis, C.S.P., is a book of informal meditations. The author characterizes them in these words: "These meditations are designed primarily as a help to 'personal religion.'" Again "What we seek is quiet consideration, reflection, concentration upon the truths of religion." You will like these meditations, the last work of a man grown old in the service of God—he was eighty-one when he died—and determined to work for God even in his final illness. Pp. 246. \$3.95.

LOYOLA UNIVERSITY PRESS, 3441 North Ashland Avenue, Chicago 13, Illinois.

Challenge. By John W. O'Malley, S.J., Edward J. McMahon, S.J., Robert E. Cahill, S.J., and Carl J. Armbruster, S.J. **Challenge** is a prayerbook intended primarily for the young, for those not too old to be roused to give of their best when they meet a challenge. It is much more than just a collection of prayer formulae, for it essays to guide its readers to an intense and elevated spiritual life. Even mental prayer comes in for excellent treatment. The ideals it unfolds for the user are high; they offer a definite challenge. This is a prayerbook which you will want to recommend to your students. You might even find it profitable for your own use. Pp. 243. \$2.50.

THE NEWMAN PRESS, Westminster, Maryland.

Our Lady Queen of the Religious Life. By Louis Colin, C.S.S.R. Translated by Sister Maria Constance and Sister Agnes Thérèse. All religious instinctively venerate Mary, the Mother of Jesus, as their Mother and Queen. Father Colin articulates this instinctive devotion in a new title of Mary as Queen of the Religious Life. He writes this book not to prove a thesis, for one does not prove what all accept unquestioningly, but to show how very appropriate the title is. The book is divided into three parts. In Part One he shows how our Lady is the ideal of the religious life; in Part Two he explains how Mary is the source of that life; and in Part Three he treats of the Marian devotion of religious. You will like this book. Pp. 234. \$3.75.

Melody in Your Hearts. Edited by Reverend George L. Kane. This book is a very interesting and edifying human document. Thirteen sisters tell what the religious life has been and meant for them, their satisfaction in their work, their joys and sorrows, dis-

appointments and achievements. Four years ago these same sisters gave the reasons that prompted them to become religious in the book *Why I Entered the Convent*. The present volume is another effective instrument to promote vocations to the religious life among young girls. Pp. 173. \$3.00.

Woodstock Papers No. 1. A Catholic Primer on the Ecumenical Movement. By Gustave Weigel, S.J. Pp. 79. Paper 95c.

Woodstock Papers No. 2 The Testimony of the Patristic Age Concerning Mary's Death. By Walter J. Burghardt, S.J. Pp. 59. Paper 95c. These two volumes introduce a new series of theological essays projected by the professors of Woodstock College. Several are to appear each year. They are intended primarily for the growing number of lay men and women interested in theology. This means that they will be written in a popular vein yet with care so as not to sacrifice theological accuracy. The choice of topics will be such as to be of interest and assistance, so the projectors of the series hope, also to their colleagues in the field.

Guidance in Spiritual Direction. By Reverend Charles Hugo Doyle. "The dual purpose of this book," the author tells his reader, "is to interest more priests in becoming spiritual directors in the fullest sense of the word, and, at the same time, to provide, in as logical and simple a manner as possible, fundamental rules in spiritual guidance as found in the writings of the great masters of the spiritual life." After you have read the book, you will agree that the author does accomplish his second aim. Only time can tell whether he will also gain his first purpose. Pp. 301. \$4.75.

Stonyhurst Scripture Manuals: The Gospel According to Saint Matthew. The Gospel According to Saint Luke. The Gospel According to Saint John. The general editor of the series is Philip Caraman, S.J. The commentary and the introduction for each volume are by C. C. Martindale, S.J. The books are intended for school use; and the notes and commentaries, therefore, are such as will be most useful for students studying the Gospels for the first time. The volumes average better than 200 pages and sell for \$3.00 each.

Martyrs of the United States. Manuscript of Preliminary Studies Prepared by the Commission for the Cause of Canonization of the Martyrs of the United States. Edited by Reverend Monsignor James M. Powers, LL.D. This book deserves wide circulation. From it you will learn to your surprise that there are 118 individuals who

can claim to have died a martyr's death in the United States. They deserve to be better known. You can advance their cause by learning to know them, by invoking their aid privately, and by getting others to do so. Pp. 196. \$3.20.

The Best Poems of John Banister Tabb. Edited with an introduction by Dr. Francis E. Litz. An exceptional treat for the lovers of verse. The poems are arranged in chronological order and so the reader can follow the development of Father Tabb's art. Pp. 191. \$3.00.

A Legend of Death and Love. By Joseph Kerns, S.J. Illustrated by Edward O'Brien. A Poem of 454 lines concerning a heroic trumpeter of Cracow, the Tartar invasion, and our Lady. Pp. 45. \$1.75.

ST. GREGORY SEMINARY, Mount Washington Station, Cincinnati 30, Ohio.

Mosaic of a Bishop. Designed by Reverend Maurice E. Reardon, S.T.D. Here is something original in biography. You meet the late archbishop of Cincinnati, John T. McNicholas, O.P., S.T.M., in his own writings. You learn of the details of his life from numerous notes and essays of the designer which serve to introduce many of the sermons, addresses, and lectures. The whole makes a very impressive monument to a distinguished churchman. Pp. 365. \$6.00.

SHEED & WARD, 840 Broadway, New York 3, New York.

The Risen Christ. By Caryll Houselander. The author needs no introduction, since most readers are familiar with her books and the originality and freshness of her thought. She died almost four years ago (October 12, 1954), and so it is something of a mystery to find her author of a new book. No ghost writer is involved, for the style and manner are genuine. The publishers could throw light on this problem, but have not chosen to do so. We recommend this book unreservedly. We found it very stimulating and predict that you will too. Pp. 111. \$2.75.

The Priestly Life. A Retreat by Ronald Knox. This retreat was given by Father Knox to seminarians when death was imminent though he did not realize it. In it he shares with his audience the wisdom gathered in a long and active life. Though the meditations were written for priests and seminarians, the faults pointed out and the virtues insisted upon are faults all of us should correct and virtues we should all strive to acquire. Pp. 176. \$3.00.

Approach to Penance. By Dom Hubert van Zeller, O.S.B. If you were asked to put on paper what you know about penance, it is very likely that you would not need very much paper, particularly if you were told to leave the sacrament of penance out of account. If this is true, then you must read Dom Zeller's book *Approach to Penance*. In it you will find an unusually complete and adequate treatment of what most of us find to be a painful subject. He does not succeed in making penance attractive, but he will convince you of its necessity and show you how you can practice it. Pp. 104. \$2.50.

World Crisis and the Catholic. Here is a collection of studies by lay Catholic men and women, all of whom have become nationally or even internationally prominent in their various fields. They view the modern world and its problems and indicate, each in his own field, what must be done to arrive at a solution. Pp. 231. \$3.00.

SISTERS OF THE VISITATION, 202 Bancroft Parkway, Wilmington 6, Delaware.

Lights and Counsels, by the late Right Reverend Alfred A. Curtis, D.D., is a collection of brief spiritual thoughts, one for each day of the year. This is a new printing and now contains an index. Pp. 125. Paper 50c.

Questions and Answers

[The following answers are given by Father Joseph F. Gallen, S.J., professor of canon law at Woodstock College, Woodstock, Maryland.]

—20—

John and Mary, both of the Syrian rite, immigrated to this country and settled in a town that had only a church of the Latin rite. Thus both automatically passed to the Latin rite. Their daughter Rose, now a professed religious of perpetual vows, was baptized in this Latin church and consequently is a Latin. Are my conclusions correct?

No. John and Mary remained in the Syrian rite, since participation in another rite, no matter how prolonged, does not effect a change of rite (c. 98, § 5). Rose should have been baptized in the rite of her Syrian parents (c. 756, § 1). She belongs to the rite in which she should ordinarily have been baptized, even if a

serious reason legitimated the baptism in another rite (c. 98, § 1), and is therefore of the Syrian rite. Her religious professions are valid, since the permission for an Oriental to enter a Latin novitiate is required only for the liceity, not the validity, of the noviceship (c. 542, 2°). However, even though Rose is a professed of perpetual vows, this permission is still to be obtained. This whole subject and the manner of requesting the permission were explained in the REVIEW FOR RELIGIOUS, September, 1949, 241-54.

—21—

Does there exist any canonical prohibition against institutes of men having authority over or the direction of institutes of religious women?

The prohibition is contained in canon 500, § 3. 1. **Authority forbidden.** Without a special indult from the Holy See, no order or congregation of religious men or society of men living in common without public vows may have subject to itself by jurisdiction or dominative power any congregation of religious women, any order of religious women with the exception of those subject by their constitutions to regulars, or any society of women living in common without public vows. Canon 500, § 3, itself prohibits such authority only to an order or congregation of religious men, but canon 675 extends the prohibition to societies of men living in common without public vows. Canon 500, § 3, also mentions the prohibition as affecting only congregations of religious women; but the prohibition extends also to orders of nuns, since their subjection is determined by canon law. Some orders of nuns are subject by their constitutions to their first order of men, e. g., Carmelite, Dominican, and Poor Clare Nuns. If these nuns are not in fact subject to such a first order, as also all other nuns not so subject by their constitutions, they are under the local ordinary (cc. 500, §§ 1-2; 512, § 1, 1°; 615). Finally, canon 675 extends the prohibition also to societies of women living in common without public vows.

2. **Monopoly of care and direction forbidden.** It is likewise forbidden that any of these institutes of men have the right to exercise the care and direction of any of the institutes of women listed above. This care and direction include temporal and material matters but more especially and practically spiritual care and direction, e. g., that all preachers, directors of retreats, and confessors be from the particular institute of men. What is forbidden is that the institute of men as such have the right and the institute of women

as such have the obligation with regard to such a monopoly. It is not forbidden that an institute of women freely and spontaneously secure or request, even always or habitually, directors of retreats, confessors, priests to give instructions or exhortations, or constantly seek advice and counsel from a particular institute of men. Several authors recommend this to an institute of women that has the same Rule and spirit as an institute of men, e. g., Benedictines, Carmelites, Dominicans, and Franciscans. The purpose of the law is to exclude interference in the government of institutes of women and to prevent hostile criticism and scandal from unnecessary dealings of religious men and women. By a special privilege, the superior general of the Congregation of the Mission is also the superior of the Daughters of Charity of St. Vincent de Paul; and the Vincentians also have the direction of this same institute of women. Cf. Cocchi, *Commentarium in Codicem Iuris Canonici*, IV, 41; Larraona, *Commentarium Pro Religiosis*, 6-1925-291-94; Bastien, *Directoire Canonique*, nn. 721-25; Berutti, *De Religiosis*, 54.

—22—

What are the duties of a cardinal protector?

At times the Roman Pontiff reserves to himself the post of cardinal protector of a particular institute. Ordinarily the protector is a cardinal resident in the Roman Curia. Exceptionally and rarely a cardinal residing elsewhere has been appointed cardinal protector. There is no obligation of having a protector. Pontifical institutes generally have a protector; but, in addition to the Society of Jesus, there are other orders, congregations, and societies living in common without public vows that do not have a cardinal protector.

It is the practice to grant a protector only to pontifical institutes. Pontifical institutes that have obtained a decree of final approbation can readily secure a protector, but the petition of a congregation that has received only a decree of praise is granted with greater difficulty. It is possible for a diocesan institute to have a protector, but this is so unusual as to be almost theoretical. In practice, the petition for the protector is to be sent to the Sacred Congregation of Religious. The particular cardinal is first consulted, and the appointment is made by the Papal Secretary of State.

In virtue of the code, a cardinal protector has absolutely no authority whatever over the institute. The particular constitutions can give him some authority, but again this is so rare as to be almost theoretical. The only mention of the protector in most

constitutions is the obligation of suffrages at his death and the right of exempt correspondence with him (c. 611). According to the law of the code, the office of the cardinal protector is to counsel the institute and to protect and defend it as far as this may be necessary and within his power. The code forbids the protector to interfere in the religious life, internal discipline, or temporal administration of the institute.

Institutes that do not have a procurator general often forward their petitions to the Holy See through the cardinal protector, and the Holy See frequently commits to him the execution and transmission of rescripts to an institute.

The Sacred Congregation will often consult the cardinal protector in the more serious matters of the institute that come to the attention of the Holy See. Occasionally the Holy See will delegate the protector for some important matter of the institute, e. g., to preside at a special and important general chapter, to make a special and important visitation of the institute, or to restore unity and harmony to the institute. Larraona, *Commentarium Pro Religiosis*, 6-1925-127-35; Bastien, *Directoire Canonique*, nn. 126-29; Battandier, *Guide Canonique*, n. 338; Rothoff, *Le Droit des Sociétés Sans Voeux*, 113-14.

—23—

The headings of the chapters of our constitutions are all introduced by "of," e. g., "Of the Dowry," "Of Confession and Communion," "Of Humility," "Of the Religious Exercises." Isn't this strange English?

The strange English is caused by a completely literal translation of the original Latin, which would read: "De Dote," "De Confessione et Communione," "De Humilitate," "De Exercitiis Religiosis." The constitutions should be translated accurately but into idiomatic and modern English. Therefore, the chapters should be headed: "The Dowry," "Confession and Communion," "Humility," "The Religious Exercises." The same mistranslation occurs when the chapters are introduced by "concerning" or "regarding."

—24—

In the consecrating of hosts in a ciborium, when does the priest put the lid on the ciborium at the Consecration?

The order is: genuflect, elevate Host, replace Host on corporal, genuflect, put lid on the ciborium. This is commanded by the rubrics.

The *Ordo et Ritus Servandus in Celebratione Missae*, VIII, 6, states: "After replacing the consecrated Host on the corporal, he genuflects, and venerates it. If there is a vessel of other Hosts, he covers it with a paten or pall, as explained above." Cf. J. O'Connell, *The Celebration of Mass*, 333; O'Connell-Schmitz, *The Book of Ceremonies*, 109; Waplehorst, *Compendium Sacrae Liturgiae*, n. 126, 3; Wuest-Mullaney-Barry, *Matters Liturgical*, n. 236, b); Mueller-Ellis, *The Handbook of Ceremonies*, 81.

—25—

Does a priest pause at the middle of the altar immediately before coming down for the prayers at the foot of the altar?

No. No pause is prescribed by the rubrics and therefore none should be added by the priest (cf. c. 818). The *Ordo et Ritus Servandus in Celebratione Missae*, II, 4, states: "Then he returns to the middle of the altar, makes a reverence to the cross, and turning round in the direction of the epistle side, goes down to the foot of the altar steps to make the confession there." Cf. J. O'Connell, *The Celebration of Mass*, 294; O'Connell-Schmitz, *The Book of Ceremonies*, 77; Waplehorst, *Compendium Sacrae Liturgiae*, n. 105, 2; Wuest-Mullaney-Barry, *Matters Liturgical*, n. 203; Mueller-Ellis, *The Handbook of Ceremonies*, 63-64; Fortescue-O'Connell, *The Ceremonies of the Roman Rite Described*, 41.

—26—

Where does a priest make the sign of the cross on the missal at the Gospel?

The *Ordo et Ritus Servandus in Celebratione Missae*, VI, 2, states: "Then, with the thumb of his right hand, he makes a cross, first on the book at the beginning of the Gospel. . . ." J. O'Connell explains this prescription as follows: "He traces this cross, not where a cross is printed in the missal before *Sequentia (Initium)*, but at the beginning of the actual text, after the words '*in illo tempore*,' if they occur." *The Celebration of Mass*, 309. Cf. Wuest-Mullaney-Barry, *Matters Liturgical*, p. 343.

—27—

Should we instruct children to make a simple or a double genuflection when they enter or leave church between the Consecration and Communion?

They should be instructed to make a simple genuflection, i. e., on one knee. The Blessed Sacrament on the corporal at Mass

between the Consecration and Communion is considered as exposed "only to the celebrant, deacon, and subdeacon, not to the inferior ministers, i. e., the master of ceremonies, the thurifer, etc., except when they are going up to, or coming down from, the altar after the Consecration. Therefore, the inferior ministers do not make a double genuflection when coming from the sacristy or returning to it (SRC 4135, 3), but make a simple genuflection on going up to, and coming down from, the altar." O'Connell-Schmitz, *The Book of Ceremonies*, 38, note d).

—28—

What is the meaning of the article of our constitutions that forbids confessors to interfere in the internal or external government of the community?

Canon 524, § 3, states: "The ordinary and extraordinary confessors of religious women shall not in any way interfere in the internal or external government of the community." The canonical prohibition therefore extends only to the ordinary and extraordinary confessors. However, no one, unless properly delegated to do so, may assume or obstruct authority that is legitimately possessed by another. Consequently, from the very nature of the matter, this interference is forbidden to all, clergy and laity. Greater vigilance must be exercised by those others whose office or duties render the transgression of this precept more possible, e. g., pastors, chaplains, the special ordinary and supplementary confessors, and retreat masters.

By internal government is meant the government of the community with regard to religious life and discipline, e. g., the order of the day, the religious exercises, the assigning of employments and offices, permissions, dispensations, penances, corrections, observance of religious discipline by the community and its investigation, the admission to the postulancy, noviceship, professions, etc. External government is the relation of the community to external superiors, i. e., the Holy See, the local ordinary, the delegates of either, and also relations with the parish priest and civil authorities, e. g., in matters concerning the erection and suppression of houses, the administration of temporal goods, the ministries and works of the religious community.

The canon forbids the confessor to interfere in any way in the internal or external government of the community. He is not

QUESTIONS AND ANSWERS

forbidden to be the spiritual director of individual religious. Therefore, for the salvation and perfection of the individual soul, he may declare the sense of divine and ecclesiastical laws, may ask questions about and state what are the principles of conduct to be followed with regard to matters coming under internal and external government, e. g., what state of soul and external conduct an individual religious is to strive for with regard to an allegedly irascible or jealous superior.

The confessor is forbidden to intrude or to interfere authoritatively, either in or out of confession, directly or indirectly, in the government of a community of religious women. No priest should intrude his directions, counsels, and much less his commands in the internal or external government of a community. He is also forbidden to impose his will in such matters. He is not forbidden to give counsel or advice with regard to either form of government, e. g., to a religious who is a councilor, when asked, he may not only declare the obligations of divine or ecclesiastical law but may also state what he thinks is the better, the more practical and expedient policy. On the other hand, he may not prescribe the duration and hour of meditation, nor excuse a religious from community duties, change her office or employment, or transfer her from one house to another. In all such matters, he is to refer the religious to her superior. Prudence demands that his deportment and speech should strengthen, not weaken, authority. He is to be prudently slow to assert that a superior is in error or at fault and should avoid a habitually hostile or critical attitude toward superiors. An eminent authority in spiritual theology affirms: "Spiritual directors who know their penitents only through their manifestations of conscience and who frequently, as is general with regard to institutes of women, do not know, since they cannot observe their penitents, how they deport themselves in their community should be very prudent in accepting the complaints of subjects against their superiors." Reverend Gabriel of St. Mary Magdalene, O.C.D., *Acta et Documenta Congressus Generalis de Statibus Perfectionis*, II, 695.

—29—

May a sister superior bless her subjects?

Yes, but the blessing is completely non-liturgical and private.

St. Thérèse of the Holy Face

Barnabas Mary Ahern, C.P.

ASK ANYONE the convent name of the Little Flower. The answer will always be—Sister Thérèse of the Child Jesus.

Some perhaps will know that she bore another title, that her full name was Sister Thérèse of the Child Jesus and of the Holy Face. But people prefer the short form of her name, not only because it is easier to write, but also because it breathes the whole spirit of her life. To the world at large she will always be the "little" saint of the divine Child, who became holy by imitating His simplicity and lowliness.

It is surprising, then, to read the words of Mother Agnes of Jesus, the older sister and "little mother" of Thérèse, who knew her better than anyone else. In the process of beatification she stated clearly: "The Servant of God felt especially drawn to devotion to the Holy Face. Her devotion to the Child Jesus, tender as it was, is not to be compared with the devotion she felt for the Holy Face." This does not mean that the popular notion of the Little Flower's love for the divine Child is unfounded or that men have exaggerated the childlike simplicity of her way of holiness. But it is a reminder that to appreciate the full strength of her holiness we must remember that she was also Thérèse of the Holy Face.

She did not always bear this title. On first entering Carmel in April, 1888, she was happy to receive the name, Thérèse of the Child Jesus; for it expressed the great love of her young heart. Up to that time the mysteries of the divine infancy had been both the inspiration and the model of her spiritual striving.

But once in Carmel, Thérèse often heard her sister, Agnes of Jesus, speak fervently of love for the Holy Face, a devotion

that every French Carmel cherished because of a tradition that, in 1845, Sister Saint-Pierre of the Carmel in Tours had received several striking revelations on the meaning and power of this devotion. Our Lord asked for new Veronicas to comfort Him by reparation for the sins of blasphemy and the sins against faith that had covered His countenance with pain and filth during the hours of the Passion. His words were poignant: "I seek Veronicas to wipe my divine Face and to honor this Holy Face which has so few adorers!"¹ At the same time He promised Sister Saint-Pierre that, by means of this devotion, she would work wonders: "Just as the King's image is a talisman through which anything may be purchased in his kingdom, so through My adorable Face—that priceless coin of My humanity—you will obtain all you desire."²

Mother Genevieve of St. Teresa, foundress of the Lisieux Carmel, wove this devotion into the very life of her community; and Agnes of Jesus, a devoted disciple of Mother Genevieve, made it her own in a special way. Therefore, her words to Thérèse glowed with a strong, personal devotion and burned an indelible memory. For the young saint often repeated Agnes's teaching in her later writings. Thus Christ's request for "new Veronicas" recurs in her letters, while His promise to regard this devotion as a "priceless coin" inspired one of her most beautiful prayers.

But this unveiling of the Holy Face did much more than present a new object of devotion. It opened a way of life and provided a "home" and a "heaven" during the nine years she spent in Carmel. "It was at the threshold of her life as a nun that Thérèse, encouraged by Mother Agnes of Jesus, awoke

¹ Abbé Janvier, *Vie de la Soeur Saint-Pierre*, 3 ed. (Oratoire de la Sainte-Face: Tours, 1896), p. 230.

² *Ibid.*, p. 234.

to the devotion which rapidly took a very individual, very profound, orientation in her soul."³

Even a cursory glance at her convent life gives an instant impression of the preponderant influence of her love for the Holy Face. Within eight months after entering, she was so devoted to it that, at the time of her clothing, January 10, 1889, she asked to add the title, "of the Holy Face," to her previous religious name. This meant that ever after she would strive to be not only a joyful adorer in the stable of Bethlehem, but also a devoted Veronica tenderly ministering to the bruised and bleeding face of the humble Man of Sorrows. This love inspired many of her poems and most of the prayers which she composed for herself or the novices. She frequently mentioned it in her letters and painted its image on chasubles and mementos. A small prayer-card representing the Holy Face always rested on her breviary when she recited Divine Office and on her choir stall when she made mental prayer. During her long illness she kept this picture pinned to the bed-curtain to strengthen her in suffering. Thus the Holy Face was truly "a radiant sun" illuminating her whole religious life.

This orientation took place early in her life at Carmel. In June of 1888, two months after entering, she entrusted her soul to the spiritual direction of a remarkable Jesuit retreat-master, Père Pichon, only to lose him a short time later when he was transferred to Canada. She describes the occurrence in her autobiography:

Hardly had Father Pichon undertaken the care of my soul when his superiors sent him to Canada, and I could not hear from him more than once in the year. It was then the Little Flower which had been transplanted to the mountain of Carmel turned quickly to the Director of directors and gradually unfolded itself under the shadow of His cross, having for refreshing dew His tears and His blood, and for its radiant sun His adorable Face.

³ Note to Letter LVI, from *The Collected Letters of Saint Thérèse of Lisieux*, edited by the Abbé Combes, translated by F. J. Sheed, copyright 1949, Sheed and Ward, Inc., New York, p. 88. All subsequent references to the letters of the Little Flower will be given in the notes as C. L., referring to this definitive English translation.

Until then I had not appreciated the beauties of the Holy Face, and it was you, my little Mother, who unveiled them to me. Just as you had been the first to leave our home for Carmel, so too were you the first to penetrate the mysteries of love hidden in the Face of our Divine Spouse. Having discovered them you showed them to me—and I understood. . . . More than ever did it come to me in what true glory consists. He whose "Kingdom is not of this world" taught me that the only kingdom worth coveting is the grace of being "unknown and esteemed as naught," and the joy that comes of self-contempt. I wished that, like the Face of Jesus, mine "should be, as it were, hidden and despised," so that no one on earth should esteem me: I thirsted to suffer and to be forgotten.⁴

These words contain the chief elements in the life she was to lead for the next nine years. The consecutive series of her letters makes clear that love for the Holy Face became the dominant motif in her spiritual striving. She found inspiration in "the mysteries of love" hidden there and made it her constant aim to seek likeness with Christ crucified through suffering and being forgotten. In a true sense, this devotion became for her one of those great directive graces which shed new light upon the spiritual way. Ever after Thérèse walked with eyes fixed on the disfigured beauty of the face of Christ, following the course of His Passion step by step.

There was nothing of "conversion" in this new orientation. It took place quickly because she was so well prepared for the way of life which this devotion requires. A glance at her earlier years explains how and why the Holy Face became so soon the "radiant sun" of her years in Carmel.

She tells us, "A sermon on the Passion of our Blessed Lord was the first I thoroughly understood, and I was profoundly touched. I was then five and a half." The years that followed abounded in the sharp, personal sufferings of a highly sensitive temperament. But love for Christ only grew stronger through the trials she endured. Therefore, even before entering Carmel,

⁴ *Saint Thérèse of Lisieux*, autobiography edited by T. N. Taylor (P. J. Kenedy & Sons: New York, 1926), p. 125. All the quotations throughout the remainder of the article, unless the contrary is specifically indicated, are taken from this autobiography.

she was ready for that new light on the Passion of Christ which urged her to tireless zeal for souls. She describes this grace in her autobiography:

One Sunday, on closing my book at the end of Mass, a picture of the crucifixion slipped partly out, showing one of the Divine Hands, pierced and bleeding. An indescribable thrill, such as I had never before experienced, passed through me; my heart was torn with grief at the sight of the Precious Blood falling to the ground, with no one caring to treasure it as it fell. At once I resolved to remain continuously in spirit at the foot of the Cross, that I might receive the divine dew of salvation and pour it forth upon souls.

From that day, the cry of my dying Savior: "I thirst!" resounded incessantly in my heart, kindling within it new fires of zeal. To give my Beloved to drink was my constant desire; I was consumed with an insatiable thirst for souls, and I longed at any cost to snatch them from the everlasting flames of hell.

Shortly after, she heard of the impenitence of the murderer Pranzini. Here was an opportunity to labor in the new field which love for Christ had opened before her. She pleaded for the criminal's conversion and by her prayers obtained it. Before execution Pranzini "seized a crucifix which the priest held towards him, and kissed our Lord's Sacred Wounds three times!" The experience confirmed Thérèse in her new way of showing love for Christ. She writes:

After this answer to prayer, my desire for the salvation of souls increased day by day. I seemed to hear our Lord whispering to me as He did to the Samaritan woman: "Give me to drink." It was truly an exchange of love: I poured out the Precious Blood of Jesus upon souls, and that I might quench His thirst, I offered to Jesus these same souls refreshed with the dew of Calvary. But the more I gave Him to drink, the greater became the thirst of my own poor soul, and this was indeed my most precious reward.

The young Thérèse had also learned how necessary it is to strive for true humility if one is to love God perfectly. Probably this conviction came to her through constant reading of the *Imitation of Christ*, where the theme recurs, "Love to be unknown and to be accounted as nothing."⁵ Experiences in

⁵ Cf. Thérèse's statement: "For a long time I had sustained my spiritual life on the 'fine flour' contained in the *Imitation of Christ*. It was the only book from which I derived any good. . . . I always carried it about with me."

her own life confirmed the wisdom of this rule. For by the age of fifteen Thérèse had learned that man's praise is like "a vapor of smoke," so that later she wrote of this period: "I understood the words of the *Imitation*: 'Be not solicitous for the shadow of a great name,' and I realized that true greatness is not found in a name but in the soul." Thus, even before entering Carmel, Thérèse already possessed the mature wisdom that unless one constantly seeks the last place he will never be fully happy.

She had learned, too, that suffering must play an important role in her life. This conclusion flowed directly from her great love of the divine Child, the devotion that sanctified her girlhood. Writing of the trials she endured during her pilgrimage to Rome in 1887, she says,

For some time past I had offered myself to the Child Jesus, to be his little plaything; I told him not to treat me like one of those precious toys which children only look at and dare not touch, but rather as a little ball of no value that could be thrown on the ground, tossed about, pierced, left in a corner, or pressed to His heart, just as it might please Him. In a word, all I desired was to amuse the Holy Child, to let Him play with me just as He felt inclined.

This is the Thérèse who entered Carmel—Thérèse of the Child Jesus. Her soul was rich with the strong virtues of love, humility, self-abandon, and zeal. She knew the meaning of the Passion of Christ and knew, too, that love for Him means love for souls. She was ready, then, for the great grace that came to her in the first days of convent life—the unveiling of the Holy Face before the eyes of her soul. She gazed upon it with rapt love, for it was the face of the Lord whom she cherished with her whole heart. Ever after, she made special thanksgiving for this grace-filled discovery on the feast of the Transfiguration, when "His face shone as the sun." But it was, above all, the disfigured face of the suffering Christ that formed the special object of her devotion and the dominant inspiration of her life. That is why at the close of her life, looking back on her years in Carmel, she was able to say, "Those words of *Isaias*, 'There is no beauty in Him, nor comeliness; and His look was, as it were, hidden and despised,' are the basis of my

devotion to the Holy Face, or rather, the basis of my whole spirituality." So it was. The disfigured countenance of the suffering Christ diffused a soft glow over her whole life showing her how every incident offered opportunity to renew Veronica's act of love and to deepen her own resemblance to Him.

All things worked together to strengthen this new influence. For the first month at Carmel brought Thérèse special trials that were to last until the end. "From the very outset," she writes, "my path was strewn with thorns rather than with roses." The superioress frequently humiliated her, and others also provided her ample opportunity "to be accounted as nothing." Then, too, though she lived so close to her two sisters and loved them dearly, she strove for perfect detachment; this led to misunderstanding and frequent sorrow. But these "pin-pricks" were nothing in comparison with the crucial suffering that struck its blow two months after she entered. The aged father who was dearer to her than any other on earth suddenly became a helpless invalid partially paralyzed both in mind and body. Cloistered in Carmel, Thérèse and her two older sisters, Agnes of Jesus and Marie of the Sacred Heart, were unable to help him or even to see him. All care devolved upon Celine, the only sister who still remained at home. This separation from her stricken father and the ceaseless worry it occasioned formed a crushing cross that lay heavy upon Thérèse until his death six years later. She had good reason to write, "I can truly say that . . . suffering opened wide her arms to me from the first."

It was precisely at the beginning of these trials that her sister Agnes spoke of the Holy Face. What she said we do not know; but she must have spoken warmly and competently, for Thérèse always regarded her as a special apostle of this devotion and declared that, of all her sisters, Agnes was "the first to penetrate the mysteries of love hidden in the Face of our Divine Spouse."

⁶ *L'Esprit de Sainte Thérèse de l'Enfant Jesus*, edited by the Carmel of Lisieux (Office Central de Lisieux), p. 131.

As for Thérèse herself, the Holy Face became her all. She gazed upon it in the disfigurement of the Passion, when bruises and wounds and filth so hid the beauty of Christ's countenance that He could hardly be recognized—just as the Prophet had foretold, "There is no beauty in Him, nor comeliness: and we have seen Him, and there was no sightliness, that we should be desirous of Him: despised and the most abject of men, a man of sorrows and acquainted with infirmity; and his look was as it were hidden and despised . . . and we have thought Him as it were a leper, and as one struck by God and afflicted" (Isa. 53:2-4). Yet for Thérèse this disfigured face was the mirror of the Sacred Heart; its very sufferings were radiantly beautiful with the love and tender mercy that prompted Christ to accept all. "In this we have come to know His love, that He laid down His life for us" (I Jn. 3:16). Even more the thorn-crowned Holy Face was luminous with the light of divinity; for its very unsightliness shone with "the goodness and kindness of God our Savior." Therefore, she fixed her gaze upon this countenance, because she knew that this poor sufferer was the very God who loved her infinitely. In her eyes His disfigurement was at once the veil hiding His divinity and the mirror revealing His infinite love.

"The veil hiding His divinity. . . ." This truth meant a great deal to the young Carmelite. Daughter of St. John of the Cross, she knew well his sublime teaching: God is "hidden from the soul, and it ever beseems the soul, amid all these grandeurs, to consider Him as hidden, and to seek Him as one hidden." This is precisely what she did through her devotion to the Holy Face. She always sought her beloved Lord in the hiding-place of His pain and ignominy, because she could see the "radiant sun" of His divinity gleaming through the veil of His wounds and bruises. That is why she asked, "Let Jesus take the poor grain of sand [herself] and hide it in His Ador-

⁷ St. John of the Cross, *The Spiritual Canticle*, translated by E. Allison Peers (Burns, Oates and Washbourne: London, 1934), II, p. 32.

able Face. . . . There the poor atom will have nothing more to fear."⁸

Thus the thought of the Holy Face meant for her peace and repose; for it meant the presence of God who is always the refuge of His poor, vexed creatures. She wanted others too to share her sublime confidence that to love the Holy Face is to be safe in the hiding place of God. Therefore, the act of consecration which she composed for the novices concludes with these words, "Since Thou art the true and only Home of our souls, our songs shall not be sung in a strange land. . . . Dear Jesus, Heaven for us is Thy hidden face!"⁹

Time and again she had seen Him bow His thorn-crowned head beneath the burden of man's ingratitude and had heard Him whisper with bruised lips the word of divine forgiveness. For Thérèse, then, the Holy Face was not only a veil hiding His divinity; it was also a mirror reflecting the tender love of the Sacred Heart. This conviction glows in her words to Celine: "Jesus burns with love for us—look at His adorable Face. . . . Look at His glazed and sunken eyes! . . . Look at His wounds. . . . Look Jesus in the face! . . . There you will see how He loves us."¹⁰

The same thought recurs in a feast-day greeting which she gave to Mother Agnes on January 21, 1894. The card which she herself had painted represents the Child Jesus holding flowers in His hand and, in the background, the Holy Face and the instruments of the Passion. She added this note: His little hand does not leave the flowers which gave Him such pleasure. . . .

Soon, He catches glimpses in the distance of strange objects bearing no resemblance to spring flowers. A cross! . . . a lance! . . . a crown of thorns! Yet the divine Child does not tremble. All this He chooses, to show His bride how He loves her! But it is still not enough, His

⁸ To Sister Agnes (1890), C. L., p. 127.

⁹ This same theme is developed at length in her *Canticle of the Holy Face*, a poem.

¹⁰ To Celine, (April 4, 1889), C. L., p. 98.

child face is so beautiful, He sees it distorted and bleeding! . . . out of all likeness! . . . Jesus knows that His spouse will always recognize Him, will be at His side when all abandon Him, and the divine Child smiles at this blood-streaked image.¹¹

But true love hastens to draw love's conclusions. Thérèse saw plainly that if the great God chose to be hidden out of love for His creatures, then she must become hidden out of love for Him. This was the clear teaching of St. John of the Cross:

[God] is hidden. . . . Wherefore the soul that would find Him through union of love must issue forth and hide itself from all created things. . . . And it must be known that this going out is understood in two ways: the one, a going forth from all things, which she does by despising and abhorring them; the other, a going forth from herself, by forgetting and neglecting herself, which she does in holy abhorrence of herself through love of God.¹²

All this became a normal practice for the young Carmelite, because of her love for the Holy Face. She knew that Christ had suffered the forgetfulness and insults of men. Therefore she spent her nine years of convent life seeking to be hidden from all, even from herself. The way of humility that He trod was her way. She encouraged the novices, too, to follow Him and had them pray: "O Beloved Face of Jesus . . . our only desire is to delight Thy divine eyes by keeping our faces hidden too, so that no one on earth may recognize us."

She was more explicit in a letter to Celine wherein she develops the teaching of St. John of the Cross on the "hidden" way to God:

Celine dearest, rejoice in our lot, it is very lovely! . . . If Jesus had chosen to show Himself to all souls with His ineffable gifts, surely not one would have spurned Him; but He does not want us to love Him for His gifts; it is Himself that must be our reward. To find a thing hidden, we must ourselves be hidden, so our life must be a mystery! We must be like Jesus, like Jesus whose look was hidden (Isa. 52:3). . . . "Do you want to learn something that may serve you?" says the *Imitation*: "Love to be ignored and counted for nothing. . . ." And in another place: "After you have left everything, you must above all leave yourself; let

¹¹ To Mother Agnes (January 21, 1894), C. L., p. 216.

¹² St. John of the Cross, *op. cit.*, pp. 33, 36.

one man boast of one thing, one of another; for you, place your joy only in the contempt of yourself."

May these words give peace to your soul, my Celine.¹³

Hence, Thérèse was always happy when the veil of humiliation settled down upon those whom she loved. The day her sister Agnes was chosen prioress, unpleasant circumstances cast a gloom over the election. That evening Thérèse wrote her a note:

Oh, how lovely a day it is for your child! The veil Jesus has cast over the day makes it still more luminous to my eyes; it is the seal of the adorable Face. . . . Surely it will always be so. "He whose look was hidden," He who continues hidden in His little white Host . . . will spread over the whole life of the beloved apostle of His divine Face a mysterious veil which only He can penetrate.¹⁴

If this is what she desired for others, how much more complete was the oblivion she desired for herself. She devised every means of hiding her acts of virtue and rejoiced whenever she was set aside or treated with contempt. In a letter to Agnes she expressed her earnest desire to share the humiliation and oblivion of the Passion:

Pray for the poor little grain of sand. May the grain of sand be always in its place, that is to say beneath everyone's feet. May no one think of it, may its existence be, so to speak, ignored. . . . The grain of sand does not desire to be humiliated, that would still be too much glory since it would involve its being noticed; it desires but one thing "to be FORGOTTEN, counted as nought!" But it desires to be seen by Jesus. The gaze of creatures cannot sink low enough to reach it, but at least let the bleeding Face of Jesus be turned towards it.¹⁵

Humility and meekness, silence and self-effacement—these virtues that shone so luminously on the face of the suffering Christ were the virtues that Thérèse strove to make her own. At any cost she wanted to resemble Him perfectly. Thus the burden of her prayer became the all-inclusive desire, "O Adorable Face of Jesus, sole beauty which ravishes my heart, vouchsafe to impress on my soul Thy Divine likeness, so that it may not be possible for Thee to look at Thy spouse without behold-

¹³ To Celine (August 2, 1893), C. L., pp. 197-98.

¹⁴ To Mother Agnes (February 20, 1893), C. L., p. 183-84.

¹⁵ To Sister Agnes (1890), C. L., pp. 126-27.

ing Thyself." Our Lord fulfilled this request to the letter; for at the hour of death her inward dereliction and outward pain, her burning love and wholehearted surrender made her a living image of the suffering Christ on Calvary.

Naturally enough, this devotion to the Holy Face was rich in fruitfulness. Contemplating it, she saw how dearly Christ loves all souls and how much she must labor to awaken men to the pleadings of His Sacred Heart. Thus, in one of her prayers she cries out, "In that disfigured countenance I recognize Thy infinite love, and I am consumed with the desire of loving Thee and of making Thee loved by all mankind." Therefore she was ready to do and to suffer anything if only she might gain souls for the Lord whom she loved so ardently: "At any cost the grain of sand wants to save souls." Time and again she reminded those who shared her devotion that, like other Veronicas, they must comfort Christ who has already suffered so much. Thus she wrote to Celine who was nursing their father in his long illness:

I am sending you a lovely picture of the Holy Face. . . . Let Marie of the Holy Face¹⁶ be another Veronica, wiping away all the blood and tears of Jesus, her sole beloved! Let her win Him souls, especially the souls she loves! Let her boldly face the soldiers, that is to say the world, to come to Him.¹⁷

So, too, she asked the novices to pray,

We desire to wipe Thy sweet Face, and to console Thee for the contempt of the wicked. . . . Give to us souls, dear Lord. . . . We thirst for souls!—above all, for the souls of Apostles and Martyrs . . . that through them we may inflame all poor sinners with love of Thee!

She was supremely confident of her power to realize these desires; for the Holy Face itself was her treasure. Our Lord had promised Sister Saint-Pierre that she could use it as a priceless coin to obtain all her desires. Relying on this promise, Thérèse prayed,

¹⁶ On entering the Convent, Celine received this name which Thérèse here anticipates. However, it was later changed to Sister Genevieve of St. Teresa, although after Celine had become famous for her artistic reproduction of the Holy Face from the shroud of Turin she became known as Sister Genevieve of the Holy Face.

¹⁷ To Celine (October 22, 1889), C. L., pp. 115-16.

Eternal Father, since Thou hast given me for my inheritance the Adorable Face of Thy Divine Son, I offer that Face to Thee, and I beg Thee, in exchange for this coin of infinite value, to forget the ingratitude of those souls who are consecrated to Thee, and to pardon all poor sinners.

She was utterly confident that God would refuse no request when one begged Him, "Look on the face of Thy Christ" (Ps. 83:10).

Devotion to the Holy Face, therefore, influenced her whole spiritual life. On entering Carmel she already possessed the virtues of charity, zeal, and humility; she was fully prepared to suffer for Christ and to meet each new demand of His love. What her convent life would have been if she had not "discovered" the Holy Face we do not know. But it is certain that once she penetrated its mysteries of love, once she became Thérèse of the Holy Face, her holiness gained new depth and new earnestness. It was indeed significant that a picture of the Holy Face in the convent corridor inspired her to write the poem which best expressed her spirit, "To Live of Love."

It was natural, then, that her hope for heaven found expression in a desire to gaze upon the Holy Face. She prayed to be inflamed with love and to be consumed quickly, "that soon Thérèse of the Holy Face may behold Thy glorious countenance in Heaven." So, too, when the trials of her father's illness were most acute, she encouraged Celine with the words, "Tomorrow . . . in an hour, we shall be in harbor, what happiness! Ah! how good it will be to contemplate Jesus face to face for all eternity!"¹⁸ She had found such beauty in the hidden, suffering face of Christ here upon earth that her soul was ravished by the thought of what she would see in heaven:

Yes, the face of Jesus is luminous; but if it is so beautiful with all its wounds and tears, what shall it be when we see it in Heaven?

Oh, Heaven . . . Heaven! Yes, one day to see the Face of Jesus, to contemplate the marvellous beauty of Jesus eternally. . . . Ask Jesus that His grain of sand may hasten to save many souls in little time that it may the sooner fly where His beloved Face is. . . .

¹⁸ To Celine (July 14, 1889), C. L., p. 111.

I suffer! . . . But the hope of the Homeland gives me courage; soon we shall be in Heaven. . . . There, there will be neither day nor night any more, but the Face of Jesus will bathe all in a light like no other.¹⁹

Thus love for the Holy Face "took a very individual, very profound orientation in her soul." God alone knows all that it meant to her. But we can glimpse a little of this in the beautiful prayer that Thérèse herself composed:

O Jesus, Who in Thy cruel Passion didst become the "reproach of men and the Man of Sorrows," I worship Thy Divine Face. Once it shone with the beauty and sweetness of the Divinity; now for my sake it is become as the face of a "leper." Yet in that disfigured Countenance I recognize Thy infinite love, and I am consumed with the desire of loving Thee and of making Thee loved by all mankind. The tears that streamed from Thy eyes in such abundance are to me as precious pearls which I delight to gather, that with their infinite worth I may ransom the souls of poor sinners.

O Jesus, Whose Face is the sole beauty that ravishes my heart, I may not behold here upon earth the sweetness of Thy glance, nor feel the ineffable tenderness of Thy kiss. Thereto I consent, but I pray Thee to imprint in me Thy divine likeness, and I implore Thee to so inflame me with Thy love, that it may quickly consume me, and that I may soon reach the vision of Thy glorious Face in heaven. Amen.

¹⁹ To Sister Agnes (1890), C. L., p. 127.

SOME BOOKS RECEIVED

[Only books sent directly to the Book Review Editor, West Baden College, West Baden Springs, Indiana, are included in our Reviews and Announcements. The following books were sent to St. Marys.]

St. Francis of Assisi and the Middle East. By Martiniano Roncaglia. The Newman Bookshop, Westminster, Maryland. \$1.00 (paper cover).

My Dear People. By Venantius Buessing, O.F.M.Cap. Joseph F. Wagner, Inc., 53 Park Place, New York 7, New York. \$5.00.

Our Lord and Our Lady. By Alexander P. Schorsch, C.M., and Sister M. Dolores Schorsch, O.S.B. Philosophical Library, Inc., 15 East 40th Street, New York 16, New York. \$4.50.

Getting to Know the Bible. By Joseph F. X. Cevetello. Society of St. Paul, 2187 Victory Boulevard, Staten Island 14, New York. \$2.50.

Spiritual Riches of the Rosary Mysteries. By Charles J. Callan, O.P., and John F. McConnell, M.M. Joseph F. Wagner, Inc., 53 Park Place, New York 7, New York. \$3.95.

(Continued on page 278)

The Neurotic Religious

Richard P. Vaughan, S.J.

IN A PREVIOUS ISSUE [March, 1958], we considered the nature and use of psychotherapy as a means of combating mental and emotional disorders among priests, brothers, and sisters. Experience has shown that psychotherapy is especially applicable to a type of emotional illness known as neurosis. Most religious who are in need of psychiatric treatment suffer from this type of illness. The following paragraphs attempt to paint a verbal picture of the neurotic religious and his problems.

Almost every order or congregation has a certain number of individuals who can be described in various ways, such as "impossible to live with," "just naturally odd," or "a bit strange." These are the religious who stand out as different. For the most part, they give every indication of being troubled. They find it extremely difficult to integrate themselves into the community. Nervous tension, anxiety, and depression are their frequent companions. Often they suffer from sickness which has no physical basis. They are easily upset. They are full of complaints. Nothing seems to satisfy them. Obedience places an intolerable burden upon them. As a result, they cannot do their share of the order's work. It is as difficult for them to live with themselves as it is for their fellow religious to live with them.

If one makes a survey of the historical records of almost any order or congregation, he immediately becomes aware of the serious problems these discontented religious present. In their younger days they are constantly being changed from one house to another, from one type of work to another. Tracing out the life history of these individuals, one finds that they frequently spend the greater part of their lives collected

together in houses where they do the least damage or are doled out to the larger houses where they can be absorbed by the size of the community. The amount of productive work which they accomplish during their life span is negligible. From all external appearance, the spiritual life makes almost no impact upon them.

Characteristics of Neurotics

For the most part, such religious can be classified as neurotic in various degrees of severity. A neurotic is a person who is beset with anxiety, tension, and peculiar patterns of behavior which deviate from what is considered normal. He is still, however, in contact with the reality of the world in which he lives. In this latter aspect, he differs from the psychotic, who has in some way lost contact with reality and lives in a world of his own making, whether this be through the medium of hallucinations or a system of delusions. The neurotic religious is very much aware of his own sufferings and the disturbance he is causing within the community by his unusual modes of acting. Often this awareness on the part of the neurotic is the very thing which so provokes his superior and fellow religious, who reason: "He knows what he is doing. Why does he not stop behaving this way? It can only be his ill will that makes him continue."

However, an analysis of neurotic behavior is not quite this simple. It is true that the neurotic knows what he is doing, but he does not know "why" he is acting in this manner. Thus, he might be spending half the night checking every faucet in the cloister to see that no water is running. He knows that he is making these nightly patrols. He knows that the odds are a hundred to one against his finding a running faucet. He also knows that his clumping up and down the halls night after night is keeping his fellow religious awake. Still, he cannot stop himself. He is tense and restless and, thus, cannot get any rest until he has performed this ritual. The reason why he is unable to stop himself is simply because he has a

neurosis which he cannot cure by himself any more than the tubercular religious can cure his malady without medical treatment.

Generally speaking, a neurosis manifests itself in not just a single symptom, but in a whole pattern of symptoms. They affect many different phases of one's life. These are the peculiar aspects of behavior that make the neurotic religious a marked man or woman. In some cases, these symptoms are of such a nature as to cause severe distress within a community. The fears, compulsions, and anxieties of the neurotic severely interfere with the activity of the other members of the community. Even though the neurotic is aware of the inconvenience he is causing others, he still feels that all must cater to his own needs. This feeling is a part of his illness. For most neurotics are very self-centered. However, frequently they do not realize this fact; and, if they do, they almost never know what has made them so self-centered.

On the other hand, it often happens that a neurotic religious has symptoms which have little effect on the daily living of the community. Others may notice that he is a tense, anxious person who rarely takes an active part in the community life; but they are not aware of the interior suffering that is gradually sapping the neurotic's strength.

Two Levels

A neurotic operates on two levels, one of which is conscious and the other, unconscious. On the conscious level are those symptoms that are evident either to the neurotic himself or to those with whom he lives, such as unreasonable fears, uncontrollable thoughts, or imagined physical illness. These are but the manifestations of the neurosis. They are the means that the neurotic uses to defend himself against the real source of his condition, which is usually some type of an unconscious conflict. The conflict is called unconscious in so far as the neurotic is unaware of its existence and nature. The conflict usually involves some of the more basic human needs

that we all possess, such as our need for love and affection. Thus, for example, because of deprivation in childhood, the neurotic is frequently looking for a type of affection from others that is equivalent to the love a good parent gives to his small child. Since he usually never gets this type of love and, even if he does get it, it does not satisfy him because he is an adult with adults' desires, he is frustrated and in conflict within himself.

Since the neurotic is unaware of what is taking place within himself, he is helpless when left to fight his battle alone. All that he knows is that he is tense and anxious and that he is baffled by the cause of his condition. He is like a man trying to cross swords with an invisible enemy. He defends himself as best he can, but still he is constantly being hurt. Often he wishes that the enemy would deal the mortal blow; but he knows that his is an enemy who delights in slow, prolonged torture. By trial and error, the neurotic learns that one way is more satisfactory than another in coping with this unseen foe. The manner of defense upon which he finally decides depends upon his own personality and the nature of the unconscious conflict. He knows that the best that he can hope for is a transitory lessening of anxiety and a certain minimum of satisfaction and gratification.

An Example

The dynamics of a neurosis are well exemplified by the compulsive handwasher whose disorder manifests itself in an uncontrollable urge to wash his hands over and over again. Such a person will tell you that he must continue washing his hands until he gets everything "just right." (When asked, he is not clear what he means by "just right.") This may mean that he has to wash his hands continuously for a half hour or more. He will go on to tell you that if he stops before he gets that "just right" feeling, he is so uncomfortable that he has to go back and continue washing his hands. Once he has completed the ritual, he feels relieved for a time. However,

gradually he becomes aware of a new source of anxiety. He finds that his periods of washing are ever increasing in time and that this is seriously interfering with his work. This fact causes new anxiety and worry, but still he is unable to stop his ritualistic washing.

His inability to stop himself stems from the unconscious nature of his problem. In all probability, his particular problem springs from some unconscious conflict; but the sufferer is unaware of this. He sees no connection between the purifying ritual he is forced to perform and his erroneous attitudes and habits setting up the unconscious conflict. Often he is not even aware that he possesses these attitudes and habits. He does not realize that his handwashing is simply a symbolic way of trying to cleanse himself from a false sense of guilt. As a matter of fact, he is not even aware of the guilt. All that he experiences is an ungovernable urge to wash his hands and the constantly plaguing sensation of anxiety and tension. From all this, it can safely be said that the neurotic suffers a "pain" that can be more excruciating than cancer of the spine. True, his "pain" is different from that of the physically afflicted, but he will tell you that he would much prefer to endure a long bout with some disease to his present condition.

Attitude of Fellow Religious

One of the most disturbing features of religious life for a neurotic is the attitude of his or her fellow religious. The majority of religious still seem to cling to the outdated view that mental illness, especially of the neurotic variety, indicates some kind of moral turpitude. The neurotic religious is really responsible for his or her condition. The difficult modes of behavior that he frequently manifests are sinful. If he had made full use of all the spiritual help offered by his order or congregation, he would not be in his present predicament. Moreover, if he were really a spiritual man, he could "snap out" of this condition in a matter of weeks. Thus runs the reasoning of many religious when confronted with the difficult problem of coping with the

neurotic. They still feel that a good Father Confessor and frequent reception of Holy Communion can solve any problem. The fact that in spite of frequent use of the sacraments and sound spiritual guidance we still have our neurotics with us does not seem to alter their view one iota. The probable source of this erroneous attitude is a woeful lack of psychological knowledge among religious men and women. There is no important subject concerning which religious as a group know less. From this ignorance springs a prejudice toward psychology and psychiatry as means of regaining one's mental health.

It is this above-mentioned attitude toward mental illness which is so damaging to the neurotic religious. For among the most prevalent features of a neurosis are deep feelings of inferiority and a lack of self-esteem. The majority of neurotics are convinced that they are useless and bad, even though they may put on a great front of bravado. When this opinion of themselves is confirmed by the words and actions of their fellow religious, the neurotic condition becomes deeper. The sufferer is liable to despair, thinking himself simply no good and that nothing can be done for him. He then sets out to prove to the community that he is useless, and his mode of behavior becomes even more disturbing than ever.

A further outcome of this erroneous conception of mental illness is that it frequently prevents the neurotic religious from seeking psychiatric help. Since he is hopelessly bad, why waste the community's money and the therapist's time on treatment—thus he reasons. If he finds enough courage to submit to therapy, he becomes very aware of the feelings of others in regard to himself. He fears the stigmatization that will fall upon him by the very fact that he visits a psychiatrist. He dreads the quips that will be made about his condition. And he is equally terrified by the prospect of facing those knowing and condescending looks of his fellow religious, once the diagnosis of his disorder has been made public.

Responsibility and Sanctity

Mental illness is a medical problem just as any other type of sickness. The neurotic religious is no more responsible for his affliction than is the religious who is physically diseased. He did not willfully set up the unconscious conflict, and he has very little control over the symptoms that result from the conflict. A combination of inherited personality, parental influences, and other environmental factors have militated against him to produce his present condition. Still, the religious who has contracted a cancer of the lung or heart disease, possibly as a result of excessive smoking, is treated with the utmost sympathy and charity, while the neurotic is frequently looked upon as a second-rate religious who has put himself in his predicament and is treated accordingly.

The neurotic religious who is willing to accept help has no less an opportunity to sanctify his soul than the religious who is suffering from a purely physical disorder. Psychological studies of the lives of the saints are beginning to reveal neurotic symptoms among these supremely successful men and women. In spite of these symptoms, they attained the heights of sanctity. Thus, it seems that neurosis, as such, does not exclude the possibility of spiritual perfection. However, because of the disrupting nature of neurotic symptoms, it can safely be said that the attainment of perfection is more difficult under these conditions and, in very severe cases of neurosis, is probably impossible. For we cannot get away from the fact that the supernatural is built upon the natural. When there is complete disorder in the foundation, then no edifice can be built upon it.

Care of Neurotics

It is the need of this natural foundation for the spiritual life that makes efficient screening of candidates to the religious state so necessary. For the candidate who is so neurotic that he cannot profit from the spiritual training of his chosen order or congregation has no vocation. This need of the sound

natural foundation for the spiritual life also makes it imperative that neurotic religious be given every opportunity to rid themselves of their disorder. As has been stated, a neurotic usually cannot cure himself when left to fight the battle alone. Moreover, a good confessor is usually not equipped to help the neurotic overcome his condition. Purely spiritual direction does not strike at the unconscious. Hence, some other source of help must be sought.

As was stated in the beginning of this article, the method of treatment which has been the most practical and effective with neurotics is called psychotherapy. This effectiveness applies to the religious as well as the lay person. Psychotherapy with neurotics consists of "working through" the unconscious conflict with the patient through the medium of a long series of interviews. By the use of various techniques, the neurotic comes to understand and experience on an affective level the root of his disorder. With the successful outcome of therapy, the symptoms disappear because the neurotic no longer has a need for them. He is thus relieved of those hindrances which have handicapped him in moving ahead in the spiritual life and is able to become a useful member of the community.

Conclusion

The neurotic priest, brother, or sister is not a second-rate religious, but rather a sick religious. He or she is in need of charity, care, and consideration. With adequate help and encouragement, he can rid himself of his affliction and become a holy and productive religious.

Some Books Received

(Continued from page 270)

Awakeners of Souls. By F. X. Ronsin, S.J. Society of St. Paul, 2187 Victory Boulevard, Staten Island 14, New York. \$3.00.

Catechism in Pictures. The Life of Christ. The Commandments of God. Know Your Mass. Catechetical Guild Educational Society, 260 Summit Avenue, St. Paul 2, Minnesota. 35c each (paper cover).

(Continued on page 289)

The General Chapter

Joseph F. Gallen, S.J.

QUESTIONS AND CASES are frequently received on the general chapter. A complete article on this matter would be of prohibitive length. It would also be excessively detailed and technical. We believe that the practical purpose of such an article will be better attained by presenting the matter under the form of questions and cases. The following questions are the second part of a series.

V. Voting

17. Our constitutions state: "Not only the superior general but also the general councilors, secretary general, and treasurer general remain members of the general chapter with a decisive vote, even if perhaps in the elections in chapter they have gone out of office." What is the meaning of a decisive vote in a chapter?

In a council, a deliberative or decisive vote is opposed to a merely consultive vote, i. e., in the former, a superior must have the consent, or absolute majority, of his council for the validity of the act for which the deliberative vote is required; in the latter, he is obliged merely to consult his council but not to follow the opinion of the council, even if this is unanimous. The superior is to consider seriously the consultive vote of his council, especially if it is unanimous; and he should not depart from a unanimous vote unless he has a reason that prevails over the vote. The superior is judge of the existence and worth of such a prevailing reason. In the chapters of your institute, there is no such distinction of votes. The sense of your constitutions is simply that the general officials do not lose their vote in the chapter because of the fact that they no longer hold the general offices after the elections. Therefore, the adjective "decisive" should not be in the constitutions. The only thing that can be called a decisive vote in your chapter is the right of the president to break a tie on the third balloting

(c. 101, § 1, 1°). Constitutions of lay institutes most rarely give this right to the president in elections. Such a tie is broken by seniority of first profession, but if the religious made their first profession on the same day, by seniority of age.

18. What is the process for obtaining the vote of a capitular who is sick but in the house where the election is being held?

Canon 163 prescribes the physical presence of the electors at the election as requisite for a valid vote and excludes as invalid, unless this is permitted by the constitutions or customs, a vote by letter or proxy. Outside of a most rare and limited exception, the constitutions of lay institutes exclude voting by letter or proxy. Almost universally they admit only the one exception from physical presence given in canon law itself (c. 168), which is as follows. "If an elector is present in the house of the election but cannot come to the place of election because of weak health, his written vote is to be collected by the tellers, unless the particular laws or legitimate customs determine otherwise." House means the entire property and buildings not separated from the property. Therefore, the case is verified if the elector is confined to the infirmary and the election is being held in another building of the same religious house. No reason other than weak health suffices, e. g., if an elector cannot be present in the chapter room because he is occupied with most serious business of the congregation. It is not required that the infirm elector be confined to bed. If the elector can write, he is to write out his vote secretly. If he cannot write, he may express his vote orally or by any other external sign to the tellers; and the latter may write out the vote for the sick or infirm elector. This method is permitted by the code and may be employed unless it is certainly excluded by the constitutions. Many constitutions of lay institutes demand that the infirm elector be able to write. The tellers are to obtain the vote of such an elector on every ballot. If too great delay would be caused by going to another building for the vote, the chapter would not be obliged to do so. Both tellers,

not the president nor the secretary, are to collect the vote. Canon law does not specify the manner in which the tellers are to carry back the folded vote, and consequently one of them may carry it back in his hand. However, the constitutions or customs frequently specify that it is to be carried back in a closed ballot-box, and some constitutions state that a ballot-box is to be reserved for this case. If there is only one ballot-box, the vote of the infirm elector is to be secured before those of the assembled capitulars, since the votes of the latter should never be taken from the chapter room. A very simple method, found also in some constitutions, is to carry the vote back in a sealed envelope. The envelope is immediately opened, and the folded vote of the infirm elector is mixed with the votes of the others.

19. Since two priests are the tellers, how is the vote of a sick nun to be collected?

Two priests are the tellers in the election of a superioress of a monastery (c. 506, § 2) and also of a mother general or regional mother of a federation of nuns. Canon 506, § 2, forbids these priests to enter the papal cloister of the nuns. The constitutions more frequently make provisions for the present case by enacting that two of the capitulars are to be designated by the president as tellers for the vote of a sick nun. If there is no provision in the constitutions for a monastery election, it is probable that the two priest tellers may enter the cloister to secure the vote of a sick nun; but the far more appropriate and simple method is for the president to appoint two of the nun capitulars as tellers for this case. In the election of a mother general or regional mother of a federation, there are two assistant nun tellers, who will also take care of the vote of a sick nun.

20. Immediately before a general chapter, one of the capitulars broke his right arm. He attended the chapter. How could he have voted?

The code commands that the votes be secret but not that they be written by all the electors, although the prescription

of burning the votes (c. 171, § 4) supposes that a written vote is the ordinary practice. It is sufficient that the vote be cast by any certain and determined external sign. It is very possible that an elector would not be able to write, as in the present case. Such an elector is not to be deprived of his vote. He should communicate his vote orally to the president and tellers. One of these writes out the vote, shows it to the elector for approval, and then folds and drops the vote in the ballot-box or gives it to the elector to be cast in the prescribed order. This capitular may be told to come up to the president and tellers before or after the others have cast their votes.

21. Our constitutions say: "After all the ballots have been cast, the two tellers shall open the urn, count the ballots before the president, and see whether they correspond with the number of sister electors. If the number corresponds, they shall open the ballots, showing them to the president and reading them audibly in the presence of all. If the number of ballots exceeds the number of electors, another vote shall be taken." What is to be done if the number of ballots is less than the number of electors?

By canon law (c. 171, § 3), a balloting is invalid only if the number of ballots exceeds the number of electors. Such a balloting is considered as not having been made at all, e. g., if the excess occurs on the first balloting, the next is counted not as the second but as the first balloting. If the votes equal or are less than the number of electors, the balloting is valid. The latter case means merely that one or some did not cast a vote in this balloting. This is the norm of your constitutions. Before the Code of Canon Law, May 19, 1918, the number of votes had to equal the number of electors. The balloting was consequently invalid when the number of votes was greater or less than the number of electors. Many lay institutes still retain this prescription in their constitutions. It is to be observed, since it is not contrary to but over and above the code (c. 489). It would be better to change this prescription to the law of the code in any revision of the constitutions. Cf. Maroto, *Institutiones Iuris Canonici*, I, n. 635; Coronata, *In-*

stitutiones Iuris Canonici, I, n. 236; Parsons, Canonical Elections, 151; Lewis, Chapters in Religious Institutes, 115.

22. Our constitutions command that the ballots be burned in the presence of the electors. It is most difficult to do this. May they be burned elsewhere?

Canon 171, § 4, enacts that the ballots are to be burned after each balloting or at the end of the session, if there were several ballotings in the same session. It is not sufficient to tear up the ballots; they must be burned. Constitutions that command the burning of the ballots after each balloting or in the presence of the electors are not contrary to but over and above the code. However, it would at least very frequently be highly inconvenient, annoying, and even dangerous to burn the ballots in the room where the elections are held. There would therefore practically always be a sufficient reason for burning them elsewhere and in the presence only of the tellers. The loss of time would also be a sufficient excuse for burning the votes only after the session. Constitutions that assign the burning of the ballots to the secretary must be followed, since they are not clearly contrary to the code. However, the burning is commanded to protect the secrecy of the votes. Since the tellers have charge of the votes and take the oath of secrecy, it is evidently at least preferable that the burning be done by the tellers.

23. Our constitutions declare: "The delegates shall abstain from either directly or indirectly procuring votes for themselves or for others." Is this the complete canon?

No. Canon 507, § 2, extends the prohibition of procuring votes, or electioneering, to all members of an institute, whether electors or not, and with regard to all chapters.

24. If I sincerely believe that a particular brother is the one most competent for the office of brother general, why cannot I persuade other capitulars to vote for him?

All the members of an institute, whether electors or not, are forbidden to seek votes to elect a particular person, or one

rather than another, or to exclude anyone from being elected at any chapter whatsoever. It is forbidden to do so directly, i. e., to seek the votes openly and clearly, or indirectly, i. e., to seek votes in a secret, disguised, or mediate fashion, e. g., by artifices, insinuations, favors, services, or promises (c. 507, § 2). It is certainly forbidden to procure votes for oneself (c. 170); for an evil end, e. g., to elect an unworthy or less worthy person, by an evil means, e. g., fraud, lies, threats, violence, insistent pleadings, pacts, agreements, commands of superiors; or by any means that restricts the liberty of the electors. Merely to counsel another to vote or not to vote for someone is not a restriction of the liberty of an elector, but it would be better to abstain also from this.

Some authors hold with probability that the canon does not forbid procuring votes for another provided the end and the means are licit in themselves, e. g., to induce another by sound reasons and from honest motives to vote for the best qualified, for a better rather than a less qualified person, or for a qualified rather than an unqualified person. The more common opinion is that this procuring also is forbidden, because the wording of the canon is absolute. This latter opinion should also be followed in prudence, since any procuring of votes is apt to cause factions, create parties determined on their candidate, produce bad feeling, and disturb the peace and sanctity of the religious life. The procuring of votes does not invalidate a vote or an election.

25. In our congregation of sisters, may we nominate determined sisters for the various offices before the actual voting for the offices in question?

This may not be done unless it is positively permitted by the particular law of the institute. The Sacred Congregation of Religious does not approve in congregations the proposal or nomination of determined candidates, and such a practice is almost never found in the constitutions of lay congregations.

This practice at least tends to restrict the liberty of the electors (Bastien, *Directoire Canonique*, n. 263). Nomination is found in various forms in some monasteries of nuns, e. g., the newly elected superioress proposes the name for the office of assistant or for all members of the council; three religious are nominated for superioress by the vote of the council, but the electors are free to vote for others; and, in a similar method in at least one federation, a list for the office of regional mother is formed from the previous and secret proposal of three names by each capitular, supplemented by names that the council feels obliged to add. Other religious may be voted for in this last system; but, if elected, they must be confirmed by the mother general and her council.

26. I was a capitular in the general chapter of our congregation of brothers. Before the chapter, I told three brothers the name of the one I intended to vote for as brother general. I did vote for him, and he was elected. Was my vote invalid because of a lack of secrecy (c. 169, § 1, 2°)?

An invalidating lack of secrecy occurs only when a vote is manifested in the very act of voting or at least before the particular balloting is completed and to the greater part of the chapter. Especially when a method of voting such as beans is used, care is to be exercised that the beans are taken and placed in the urn in such a way that others cannot see how the elector is voting. If a vote is invalidated by a lack of secrecy, the elector may cast another secret vote. Prudence at least generally forbids an elector to reveal his vote either before or after an election. Neither revelation is certainly forbidden by canon law, but both are prohibited by the law of some constitutions. Such a revelation evidently does not invalidate the vote.

27. Is it possible for a member of a lay institute to have been deprived of active voice?

Active voice is the right to vote in a chapter; passive voice is the right to be elected in a chapter. Privation of active voice

occurs when the right to vote is taken away. This can happen by a legitimate sentence of a judge or by the enactment of canon law or the law of the particular institute (c. 167, § 1, 5°). Canon law deprives excommunicated religious during the time of the excommunication (c. 639) and apostates from religion, even after their return and after the absolution from the excommunication (c. 2385), of active voice. Active voice is regained by the latter if the penalties of prohibition of legitimate ecclesiastical acts and the privation of active and passive voice have been dispensed. A privation of either right is found only most rarely in the constitutions of lay institutes, e. g., a privation of active and passive voice for voting for oneself or if proven to have canvassed for votes and of active voice if convicted of having violated chapter secrecy.

28. May a presiding superior general reject a proposal to the general chapter merely on his own authority or after consulting his council either before or during the chapter?

It is possible that your constitutions give this authority to the superior general before the opening of the chapter. However, this is found most rarely and never after the chapter is in session. It is to be remembered that the chapter is the supreme authority within the institute. The superior general, even though he presides, is merely a member of the chapter. He does not act as superior in the chapter. Evidently he is to be given the customary respect and reverence, and his proposals and comments merit greater attention and consideration. He should submit all proposals to the chapter committee or committees on proposals. This does not prevent a committee from stating that a proposal should be rejected or referred to the superior general as a matter of ordinary government. To the degree that a committee fails to do this, the chapter, fatigued, frustrated, and irritated by extraneous details, will be rendered less efficient and less effective. When a committee has made its report, the chapter, not the superior general alone, is the judge as to whether a proposal should be accepted or rejected.

VI. Qualities for Election, Etc.

29. Our constitutions affirm: "For secretary, one of the councilors may be elected (provided she be not the first). It is even advisable to elect a councilor to this office, otherwise the secretary would have no voice in the council." If it is so necessary for the secretary to have a vote in the council, why isn't it of obligation to elect one of the councilors as secretary?

There is no necessity whatever that the secretary, general or provincial, should be also a general or provincial councilor. She attends all meetings as a confidential secretary and is bound by the obligation of official secrecy. A confidential secretary devoid of any authority or part in government is certainly nothing unusual either in ecclesiastical or secular life. It would frequently be very inefficient to elect a councilor as secretary, simply because none of the councilors would have the training or experience for such a position. The councilors are also often somewhat advanced in years; and this is not an asset for the work of a secretary, even in the background of sufficient training and experience.

30. The constitutions of our diocesan congregation state: "In regard to the election of the mother general in particular, they must observe the following points: No sister is eligible to this office who is not at least forty years old and ten years professed; only in case of necessity is it allowed to elect one who is but thirty-five years old and eight years professed." A priest who gave us a retreat stated that he could not see how our constitutions agreed with canon law. Was he right?

The priest was evidently right. Canon 504 demands legitimacy, at least ten full years of profession in the same institute from the date of first profession, and forty complete years of age for the valid election of a mother general. Your constitutions omit all mention of legitimacy and require only thirty-five years of age and eight years of profession in a case of necessity. Such a necessity would constitute a sufficient reason for asking for a dispensation from the Holy See but would not excuse your institute from the law of the code. The only justification you could have for the omission of legitimacy and for the norms of thirty-five years of age and eight years

of profession would be a privilege granted to your institute by the Holy See, which is so unlikely as to be negligible. The only privileges ordinarily encountered in lay congregations are particular indulgences and Masses, and even these are found most infrequently. If you have no such privilege and elect as mother general a sister who lacks any of the three requisites of canon 504, the election will be invalid. The whole wording of your law reveals clearly that it is a norm occasionally permitted by the Holy See in approving constitutions before 1901. This is a probable indication but not a certain proof that your constitutions were never conformed to the Code of Canon Law. If this is true, they should be so conformed as soon as possible. Cf. Larraona, *Commentarium Pro Religiosis*, 7-1926-248, note 244; Battandier, *Guide Canonique*, nn. 373-74; Schaefer, *De Religiosis*, n. 466; Creusen, *Religious Men and Women in the Code*, n. 65, 2.

31. Two articles of our constitutions read: 1. "The superioress general must be at least forty years of age and must have pronounced her first vows at least ten years before her election." 2. "In order to appoint a sister as provincial superior, she must be at least thirty-five years old and in perpetual vows." Are these two articles complete and accurate?

No. Canon 504 demands three personal qualities for the valid election or appointment of any higher superior of religious men or women, legitimacy, profession for at least ten complete years in the same institute computed from first profession, and forty complete years of age for a superior general and the superioress of a monastery of nuns but thirty complete years of age for other higher superiors, e. g., provincials. Therefore, age is the only varying element in these three qualities. Both of your articles omit legitimacy. This omission may be caused by delicacy but it could be costly, since legitimacy is required for a valid election or appointment. Both articles also omit the prescription that the ten years of profession must be in the same institute, e. g., years of profession spent in another institute before a transfer may not be computed as part of the

required ten years. The second article adds five years to the canonical age demanded for a provincial, which is permitted and is customary. It is not sufficient, however, that a provincial be merely of perpetual vows. Perpetual profession is made, at the earliest, three and, at the latest, six years after the first temporary profession; but ten full years of profession are demanded by canon law.

32. Our constitutions state that only a sister "born in holy wedlock" is eligible as mother general. Is this accurate?

The sense of canon 504 in this respect is evident, i. e., the religious must be legitimate. From the accepted interpretation, it is sufficient that the religious be either legitimate or legitimated. The canon is usually translated as "born of legitimate marriage," which is a literal translation, or "of legitimate birth." The second appears to be preferable. The difficulty is caused by the wording of the canon itself. Instead of simply saying "legitimate," the canon reads "born of a legitimate marriage." The translation "holy wedlock" is not a literal translation and is susceptible of the meaning that legitimacy demands conception or birth from a sacramental marriage, i. e., the valid marriage of two baptized persons. A marriage of two unbaptized is certainly not a sacrament; and there is not too much probability, if any, that it is a sacrament in the baptized party in a marriage between baptized and unbaptized persons. A child conceived or born of either of these two types of non-sacramental marriages would be legitimate, e. g., a girl born of the valid marriage of two Jewish parents, who was later converted and entered religion, would not be illegitimate.

Some Books Received

(Continued from page 278)

The Catholic Booklist 1958. Edited by Sister Mary Luella, O.P. Rosary College, River Forest, Illinois. \$1.00 (paper cover).

The Patron Saints. By John Immerso. Society of St. Paul, 2187 Victory Boulevard, Staten Island 14, New York. 35c (paper cover).

Survey of Roman Documents

R. F. Smith, S.J.

[The following pages will provide a survey of the documents which appeared in the *Acta Apostolicae Sedis* (AAS) during the months of April and May, 1958. Throughout the survey all page references will be to the 1958 AAS (v. 50).]

The Easter Message

IN BEGINNING his Easter broadcast to the world, which he delivered on April 6, 1958 (AAS, pp. 261-64), the Holy Father noted that Easter has always been regarded in the Church as a feast of light; for by the Resurrection of Christ the human race was freed from the darkness of error and sin. In the first creation, the Pontiff continued, light is presented as the source of all beauty and order in the world; so too in the Redemption, which may be properly called a new creation, the light of Christ is the primary and indispensable element of the new order; for no one can attain perfection except through Christ and in Christ. If today error, skepticism, deceit, hatred, war, crime, and injustice still continue to exist, it is because modern man has separated himself from the vivifying light of Christ. Nor need it be feared, said the Holy Father, that Christ will halt human progress; like man, God is not satisfied by the mere existence of the world; rather He wishes to see in it a continual progression toward the fullness of truth, of justice, and of peace.

Since the light of Christ has been entrusted to the Church, the Vicar of Christ concluded, each member of the Church must see to it that his light shines before men through the good works he performs. And of all possible good works, the one most needed today is a constant and unceasing effort toward the establishment of a just peace.

After the message inspired by Christ's Resurrection from the dead, it is fitting to place the allocution which His Holiness

delivered on March 30, 1958 (AAS, pp. 265-67), to the families of Italian soldiers who were killed or lost in war. The Pontiff observed that in such situations the lot of those who are without the faith is tragic; for them the dead are gone forever, mingled inextricably with the dust of the battleground where they fell. But those with the faith, though their hearts are still sorrowful, find consolation in the divine promise of an immortal life. They know that the souls of the departed are in heaven or in purgatory. In the first case, the dead can assist the living in a way greater than if they were still alive; while in the second case those who are living can still provide their departed with efficacious help.

Even those who have disappeared in the war are not completely vanished for those who have the faith; they know that those who are lost still remain under the eye of an all-loving and all-powerful God with whom they can intercede for the welfare of the loved ones who have never returned. In conclusion the Pope emphasized that between his listeners and their loved ones there exists an indestructible union, that of the communion of saints.

For Priests, Seminarians, and Religious

On October 27, 1957 (AAS, pp. 292-96), the Sacred Congregation of Seminaries and Universities issued a letter to all local ordinaries concerning the fostering of the Latin language among priests and seminarians. The knowledge of Latin, the letter pointed out, is proper to a priest, for this is the language he will use in performing those sacred duties in which he is the representative of Christ. Nevertheless, there is considerable evidence that the knowledge of Latin among priests is decreasing notably. For this reason the Sacred Congregation has seen fit to issue a booklet wherein are gathered together all the pronouncements of recent popes on the matter of Latin and the priest. (In a footnote to the letter the titles of two booklets sent to local ordinaries are given: *Summorum Pontificum cum*

de humanioribus litteris tum praesertim de Latina lingua documenta praecipua and *Il Latino lingua viva nella Chiesa*.)

The letter then proposed various practical remedies for meeting the situation, the first and most important of which is to see that the teachers of Latin in seminaries are carefully selected and well trained. Secondly, seminarians should begin their study of Latin from the very start of their training and their reading should include not only classical authors but also Latin authors of other times; in this way they will be able to see that Latin is not a dead language but that under the protection of the Church it has always been an instrument of human wisdom and culture. Thirdly, all seminarians should be given ample time for the cultivation of their knowledge of Latin.

On April 11, 1958 (AAS, pp. 282-86), the Holy Father addressed the members of the Congress of Studies on Eastern Monasticism, remarking that monasticism flowered after the end of the persecutions, since generous souls desired this form of perfection as a sort of voluntary martyrdom destined to replace the martyrdom of blood. He also noted that the religious state of perfection in all its essential elements came into being in the East, so that eastern monasticism is at the origin of all Christian religious life and its influence is felt even today in all the great religious orders. The spirituality of the desert, he continued, that form of the contemplative spirit which seeks God in silence and in abnegation, is a profound movement of the spirit which never ceases in the Church. The Pontiff concluded by urging his listeners to pursue their studies of eastern monasticism so that from day to day the origins and principal characteristics of that monasticism may become better known.

Under the date of April 3, 1958 (AAS, pp. 312-18), His Holiness sent a letter to the religious of Portugal who had convened in Lisbon for a congress concerning the states of perfection. In the beginning of his letter the Holy Father

reviewed the history of Portugal, showing how the history of that country could not be written without including the work of religious throughout that history. He also remarked that where the religious state is lacking, Christian life can only rarely achieve that perfection that should be a characteristic note of the Mystical Body of Christ on this earth; accordingly, the religious state, radiant and splendid with the practice of virtue, is an essential element in the Christian development of each diocese.

The Vicar of Christ then turned to a consideration of the problems of adapting older forms of religious life to modern conditions. Such adaptation will be possible only if every religious, novice as well as professed, knows the distinguishing marks of his own institute; moreover, religious must be trained to distinguish between what is necessary and unchangeable in their institute and what has been added in the course of time and should be adapted to changed conditions. However, he pointed out, these latter elements should not be discarded simply because they are old but only to the extent that they hinder or prevent greater good.

The Pontiff urged his listeners to work unwaveringly for an increase in religious vocations in Portugal. He concluded his letter by reminding the recipients that contemporary life requires religious who are eminent by reason of piety, virtue, and learning and by urging them to do once more what the religious of Portugal have done so eminently in the past: to bring the light of the gospel to many peoples of the world.

Moral Problems in Psychology

On April 10, 1958 (AAS, pp. 268-82), the Roman Pontiff spoke to the members of the Thirteenth Congress of the International Society for Applied Psychology. In the first part of the allocution, the Pontiff defined personality as the psychosomatic unity of man in so far as it is determined and governed by the soul. After elucidating each part of this definition, he went on to delineate the most important traits

of personality from the moral and religious viewpoint. The first of these characteristics is that the entire man is the work of the Creator; by creation man is similar to God, and in Christ he has received divine sonship. These, he remarked, are data that psychology cannot neglect; for they are realities, not imaginary fictions, guaranteed as they are by the infinite mind of God.

The second characteristic of human personality is that man has the possibility and the obligation of perfecting his nature according to the divine plan, while the third characteristic noted by His Holiness was that man is a responsible being, capable of shaping his conduct according to moral rules. Finally, in order to understand human personality it must be remembered that at the moment of death the human soul remains fixed in the dispositions acquired during life. The psychologist must remember this, since he is dealing with acts which contribute to the final elaboration of the personality.

In the second part of his discourse, the Pope took up the morality of various techniques of testing and investigating psychological matters. The aim of psychology, which is the scientific study of human attitudes and the healing of psychic sickness, is praiseworthy, he asserted; nevertheless, it cannot be said that the means adopted are always justified. Morality teaches that the exigencies of science do not justify any and all techniques and methods; these latter must be submitted to the moral norms of right action.

The Pope then considered the rights of the subject who undergoes psychological treatment or experimentation. The contents of the subject's psyche, he noted, belong to the subject. It is true that by the way he acts and comports himself he already reveals some part of his psyche and these data the psychologist can use without any violation of the rights of the subject. But there is another part of the psyche which a person wishes to preserve from the knowledge of others; likewise, there are psychic regions which the subject himself is unaware

of; into such intimate regions of the psyche no one may penetrate against the will of the subject. If, however, the subject freely gives his consent, the psychologist may in the majority of cases enter into the recesses of the subject's psyche without violating any moral law. It must, however, be remembered that the subject does not have unlimited power to grant access to his innermost psyche. The subject, for example, cannot grant access when that access would involve the violation of the rights of a third party or the ruining of an individual or collective reputation. Nor does it suffice in such cases to say that the psychologist and his assistants will be bound to keep such things secret; for there are some matters (for example, the secret of confession) that can never be revealed.

The Vicar of Christ then asks what is to be thought of a person who out of a spirit of heroic altruism offers himself for any and every type of psychological experimentation and investigation. His Holiness replied to this question by saying that since the moral value of a human action depends primarily on its object, heroic altruism can never justify psychological procedures that are morally evil by reason of their object; if, however, the object is good or indifferent, then such heroism will increase the moral worth of the action.

The Holy Father then turned to consider whether the general interest and public authority could permit the psychologist to employ any and all methods of probing the human psyche. He replied that the fact that immoral procedures are imposed by public authority does not make such procedures licit. As for the question whether the state can impose psychological tests and examinations on individuals, the Holy Father referred to his allocutions of September 13, 1952, and of September 30, 1954; moreover, he pointed out that, with regard to the imposition of such tests on children and minors, the state must also take account of the rights of those who have more immediate authority over the education of children, that is, the family and the Church.

The third and concluding section of the allocution was devoted by the Pontiff to a consideration of some basic moral principles. In developing this section the Holy Father remarked that there are three types of immoral action. The first type consists of those actions the constitutive elements of which are irreconcilable with moral order; such action, it is clear, may never be licitly performed. Hence, since it is part of the moral order that man should not be subject to his inferior instincts, any tests or techniques of investigation in psychology that involve such submission are immoral and must not be employed.

The second type of immoral action includes those actions which are immoral not because of any of their constitutive elements, but because the person acting has no right to such action. Thus, for example, it is immoral to penetrate into the consciousness of anyone, unless the subject gives the investigator the right to do so.

The third type of immoral action includes those actions which arouse moral danger without a proportionate justifying cause. Psychologists, then, may not use methods and techniques of investigation that arouse moral dangers unless the reasons for utilizing such methods are proportionate to the dangers involved.

The Pontiff then concluded his allocution by expressing the hope that his listeners would continue their efforts to penetrate further into the complexities of the human personality, thereby aiding men to remedy their defects and to respond more faithfully to the sublime designs which God has for each individual.

Five Addresses to Groups of Italians

The first of these addresses was delivered by the Holy Father on March 9, 1958 (AAS, pp. 205-12), to thirty thousand Neapolitan workers massed in the piazza in front of St. Peter's in Rome. He pointed out to the workers that a large number of the people of their region were living in subhuman con-

ditions, stressing especially the lack of adequate housing in that region and the prevalence there of unemployment. In spite of this, however, he noted that the southern part of Italy has always resisted the false promises of atheistic materialism, thus proving at once the solid foundation of their religious attitudes and their innate sense and appreciation of the spiritual values of life. He urged his listeners to press on with the economic betterment of the south of Italy, but also warned them that such improvements would be of little value unless they were accompanied by a parallel spiritual and moral growth. History, he asserted, shows that material prosperity, unless guided by human wisdom and by religion, is often the first step toward decadence.

Ten days later on March 19, 1958 (AAS, pp. 212-16), the Pontiff addressed an even more imposing audience, this one consisting of 100,000 young Italians, members of Catholic Action. He told his listeners that their presence in the piazza of St. Peter's was irrefutable proof of the indestructible and dynamic vitality of the Church. Then he urged his listeners to reflect on the springtime of history that God is preparing for the world and for the Church. Certainly, he said, the world has just passed through a terrible period of history, but a Christian knows that God will always draw good from evil. The material life of mankind, he noted, though not without its miseries, is steadily climbing higher. Intellectually, too, there is constant growth; automation gives promise of releasing men for the pursuit of intellectual matters; while technical progress is permitting the wider and easier diffusion of human culture. In social matters, finally, the same note of progress can be seen. Now for the first time since the birth of Christ, men are conscious not only of their interdependence but also of their stupendous unity, thereby becoming more and more prepared to see themselves as the Mystical Body of Christ. In spite, therefore, of the storms and winds that still exist, it can safely be thought that the long hard winter of history is

now drawing to a close and that there is beginning a spring-time that is prelude to an age which will be one of the richest and most luminous in mankind's history.

On March 23, 1958 (AAS, pp. 216-20), the Holy Father addressed a group of Romans whose native place was the Province of Picena. He told them to be proud of their regional traditions and characteristics, but also reminded them that they should love their entire country for Italy has contributed munificently to the patrimony of the world and she, more than any other country, is closely linked with the work of Christ. Love of country, however, can itself degenerate into a dangerous and exaggerated nationalism. Hence, he advised his listeners to open their vision to the entire world by becoming intensely aware of that supreme reality which is the Church.

Italian agricultural workers composed the audience before whom His Holiness spoke on April 16, 1958 (AAS, pp. 287-91). Pointing out to them that each Christian has his own place in the Mystical Body of Christ, he recommended that each of his listeners strive to perform his function in that Body perfectly, since Christians can be assured that any type of life, if it is lived as it should be, is equivalent to the perfect accomplishment of a sacred duty and is an act of authentic service and love of God.

The last of the five addresses to Italians was given by radio message on April 24, 1958 (AAS, pp. 326-30), to the inhabitants of the island of Sardinia. The Holy Father congratulated the Sardinians on the increase of material prosperity which they have achieved since the war, warning them, however, that they must not seek to "modernize" spiritual values on the mistaken grounds that Christian ideals of action are now outmoded. He concluded his message by exhorting them to do all in their power to achieve a perfect social order on their island.

Miscellaneous Matters

On April 26, 1958 (AAS, pp. 318-22), the Holy Father addressed the participants in the Fourth Congress of the Italian

Federation of Women's Sodalities of Our Lady. Recommending that they take Mary as the model of their life and action, he showed them how Mary can teach them to act for the Church. The Blessed Virgin, he said, was present at the beginning of the Church on Pentecost and since then she has never ceased to watch over that Church. A good sodalist must imitate Mary in this and become convinced that Christian perfection cannot be achieved without preoccupation with the needs of others. Finally, the Pontiff encouraged his listeners to make a careful study of the doctrine of the Mystical Body, since men today are ready to listen to a teaching which considers all humanity as but a single body with a single heart and a single soul.

On April 13, 1958 (AAS, pp. 286-87), the Pope addressed a group of delegates from French Africa, praising their efforts for the industrial development of Africa. He stressed the urgency of the economic development of Africa on the grounds that in the modern world underdeveloped countries cannot enjoy complete freedom.

Four documents published in AAS during the period under survey were concerned with the beatification of Teresa of Jesus Jornet y Ibars (1843-97), virgin, foundress of the Congregation of the Little Sisters of the Helpless Aged. On January 7, 1958 (AAS, pp. 230-32), the Sacred Congregation of Rites approved the two miracles needed for her beatification; later, on March 28, 1958 (AAS, pp. 332-33), the same congregation affirmed that it was safe to proceed with the beatification. Accordingly, on April 27, 1958 (AAS, pp. 306-9), the Holy Father issued an apostolic letter proclaiming her beatification; and the next day (AAS, pp. 322-25) he delivered an allocution on the new Blessed to those who attended the beatification ceremonies. In the allocution he stressed three characteristics of her life: her tender devotion to the Blessed Virgin which she drew from her association with the Carmelites; her charity for others, especially for the poor, which was of Fran-

ciscan inspiration; and her simple and tranquil abandonment to the will of God, which she learned from the author of the *Spiritual Exercises*.

During the period surveyed the Sacred Penitentiary released the text of four prayers composed by the Holy Father. The first of these prayers (AAS, pp. 235-36) was composed to be recited by members of the armed forces of the Republic of Argentina; the second of them (AAS, pp. 334-35) is intended to be recited by young girls; the third prayer is a prayer to be recited by workers to St. Joseph the Worker; and the fourth prayer was composed to be recited by prisoners. Each of the above prayers carries an indulgence of three years whenever the prayer is recited devoutly and with contrite heart by the persons for whom the prayer was intended.

The last two documents to be considered are concerned respectively with the Church in Columbia and in Canada. On October 23, 1957 (AAS, pp. 224-25), the Sacred Congregation of the Consistory gave definitive approval to the statutes governing the national episcopal conference of the Republic of Columbia. By a decree of November 21, 1957 (AAS, pp. 232-34), the Sacred Congregation of Seminaries and Universities canonically established the Catholic University of Sherbrooke in Canada. The local ordinary, the archbishop of Sherbrooke, was named the Grand Chancellor of the new university.

OUR CONTRIBUTORS

BARNABAS MARY AHERN, formerly professor of Scripture at the Passionist House of Studies, Chicago, Illinois, is at present completing post-graduate requirements for a doctorate in Sacred Scripture in Rome. RICHARD P. VAUGHAN, an assistant professor of psychology at the University of San Francisco and a staff member of the McAuley Clinic, St. Mary's Hospital, is currently engaged in psychotherapy with religious men and women. JOSEPH F. GALLEN is professor of canon law at Woodstock College, Woodstock, Maryland. R. F. SMITH is a member of the faculty of St. Mary's College, St. Marys, Kansas. EDWARD HAGEMANN is spiritual director at Alma College, a theologate for Jesuit scholastics, at Los Gatos, California.

How Should Mental Prayer Be Practical?

Edward Hagemann, S.J.

ONCE I ATTENDED a conference on prayer in which the speaker undertook to show how mental prayer is made practical. In a contemplation on the hidden life, he said, we picture our Lord sweeping the house—his care, His modestly, His simplicity. Let us draw from this the resolve: in imitation of Christ I shall sweep my room today at such and such an hour.

No one will deny that such prayer is practical—with a vengeance. But is this the full meaning of that "practical prayer" on which spiritual writers unanimously insist? This we may reasonably doubt.

That mental prayer should be practical in some sense is unquestionable. To concern oneself in daily prayer with pious thoughts and movements of the will and yet, day after day, to permit voluntary failures in charity and obedience smacks of illusion. These interior convictions, these acts of the will must in some way flow into action and radiate their influence on one's daily life. Here is where the problem lies. How can we make prayer practical in this way?

No simple answer, it seems, will serve as a catchall. Much depends, for example, on the state or stage of prayer one has reached. Alphonsus Rodriguez, who wrote primarily for young religious in the early years of their formation, warns us that we must not be satisfied with drawing from meditation a general desire of serving God but should come down to particular instances in our life when we can practice such and such a virtue. (*Practice of Perfection and Christian Virtues*, 1929, p. 335). This, he states, is one of the chief fruits to be gathered from meditation on the sacred Passion (II, p. 514). Practical prayer

in this sense is eminently suited to the audience Rodriguez primarily has in mind.

Louis Lallemand, on the other hand, was a tertian instructor. Those whom he instructed had been in religion for ten years at the very least and were, therefore, somewhat experienced in mental prayer. Moreover, he was giving instruction also for the future lives of his hearers. Dealing with "practical prayer" in the Society of Jesus, Lallemand says,

It is an error in prayer to constrain ourselves to give it always a practical bearing. We excite and disquiet ourselves in resolving how we shall behave on such and such an occasion, what acts of humility, for example, we shall practice. This way of meditating by consideration of virtues is wearisome to the mind, and may even possibly produce disgust. Not but that it is well to do this when we pray, to foresee occasions and prepare ourselves for them; but it should be done with freedom of mind, without refusing to yield ourselves to the simple recollection of contemplation when we feel ourselves drawn to it. (*The Spiritual Doctrine of Father Louis Lallemand*, 2nd. Princ., Sec. II, Chap. IV, Art. 1)

We have here hit upon one of the differences between discursive prayer and contemplation. This latter is not necessarily mystic in the strict sense. It is called, among other names, the prayer of simplicity, the prayer of faith, the prayer of simple recollection. In it, seeing by faith, we look and love. We may be taken up just with the Person of Christ and not with His virtues, and there is no necessary turning back on ourselves. The hour of prayer may pass without any reflex act on ourselves or any resolution being formulated. Yet the passing of an hour in the presence of the One we love tones up the whole spiritual man so that the entire day is influenced although we cannot say afterwards that this or that good action was due directly to our hour of mental prayer. Archbishop Goodier has some words very apropos of this.

The whole purpose of Illuminative prayer . . . is to make the supernatural life more and more a reality. . . . If the supernatural thus becomes our atmosphere, our horizon, in prayer, then in ordinary life it must have its effect. This will follow, and in the actual experience of those who live by such prayer it does follow, even if no "application," no "resolutions" whatsoever are made. If my life has been really with Christ for an hour, and if my soul all the time, no matter with what distractions

and pre-occupations of mind, has really been trying to express itself in some way to Him, then, not only for that hour, but for the rest of the day the knowledge of that person will abide. (*An Introduction to the Study of Ascetical and Mystical Theology*, 1938, pp. 169-70).

Goodier is but following in the footsteps of another Jesuit, a great master of the science of prayer, Jean de Caussade. In an answer to the question what becomes in this kind of prayer of the resolutions which one is accustomed to make during meditation, De Caussade replies: "There is another time for making these; the time of recollection is not fitted for this. . . . Besides, usually as a result of this recollection, one finds oneself in all circumstances well disposed towards the practice of good and the dispelling of evil; and therefore much better equipped to keep those good resolutions that one formerly made without great effect." (*On Prayer*, 2nd. ed., 1949, p. 206)

In discursive prayer the immediate end is the practice of some particular virtue. In the prayer of simple recollection the immediate end is union with God. The ultimate end, of course, is—must be—the practice of virtue. There is no necessary looking at self, no examination of self, no reflex acts. One looks at God. The acts are direct. As St. Francis de Sales says:

There are souls who readily double and bend back on themselves, who love to feel what they are doing, who wish to see and scrutinize what passes in them, turning their view ever on themselves to discover the progress they make. . . . Now all these spirits are ordinarily subject to be troubled in prayer, for if God deign them the sacred repose of his presence, they voluntarily forsake it to note their own behaviour therein, and to examine whether they are really in content, disquieting themselves to discern whether their tranquillity is really tranquil, and their quietude quiet; so that instead of sweetly occupying their will in tasting the sweets of the divine presence, they employ their understanding in reasoning upon the feelings they have; as a bride who should keep her attention on her wedding-ring without looking upon the bridegroom who gave it to her. (*Treatise on the Love of God*, 1942, p. 259)

Actually, at the end we may wonder if we have a good meditation. This may be a good sign, for as St. Francis de Sales says, "He who prays fervently knows not whether he prays or not, for he is not thinking of the prayer which he makes but of God to whom he makes it" (*Treatise on the*

Love of God, p. 391). Here *en passant* we may point out the importance of a brief recollection after the prayer is over. In it we see how we have done, if any carelessness crept into the prayer itself or into the preparation before. We thank God for what He has enabled us to do, and we note the general direction our prayer has taken.

All that we have said brings out an important truth in spiritual theology. It is this: spiritual perfection is measured by the love that is in a soul, i.e., by both affective and effective love. St. Francis de Sales explains these two loves for us: By affective love

we love God and what he loves, by effective we serve God and do what he ordains; that joins us to God's goodness, this makes us execute his will. The one fills us with complacency, benevolence, yearnings, desires, aspirations and spiritual ardors, causing us to practice the sacred infusions and minglings of our spirit with God's, the other establishes in us the solid resolution, the constancy of heart, and the inviolable obedience requisite to effect the ordinances of the divine will, and to suffer, accept, approve and embrace all that comes from his good pleasure; the one makes us pleased in God, the other makes us please God. (*Treatise on the Love of God*, p. 231)

Now it will always be safer to judge of the perfection of any soul by its effective love, i.e., by its virtuous life, for this will be a proof that the affective love is genuine. This is what the Church does in the inquiries leading up to canonization. Nevertheless, the perfection of one's spiritual life will depend primarily on affective love. This affective love is not a movement of the affections that arises spontaneously within us without any consent of our free wills; but it consists of acts freely admitted, both acts of the love of God and acts of the other virtues aroused out of love for God. Now, this is precisely what occurs in contemplation. We look and love. This loving consists sometimes of a single act lasting a certain length of time, sometimes of consecutive acts of the love of God for Himself or of the other virtues aroused by and clothed, so to speak, in love. As these are direct, not reflex acts, they are almost imperceptible. When perceived, it is only in a

confused manner. The effects, however, of this kind of prayer are most perceptible. They are good works.

An eminent theologian, Joseph de Guibert, S.J., in his treatise, "Perfection and Charity," has these pertinent words: "One cannot immediately condemn as useless those general impulses of the love of God (e.g. in mental prayer) which are not immediately followed by some practical conclusion or resolve. If these are true movements of love, that is, not merely emotional but elicited by an act of free will, then they are meritorious in themselves and can greatly contribute to the increase of the dominion of charity over one's whole life." (*The Theology of the Spiritual Life*, 1953, p. 55) These words are but an echo of the strong statement of Lallemand: "We should regard as practical, and not purely speculative, such exercise of prayer as disposes the soul to charity, religion and humility, etc., although the affection remains within the soul, and does not express itself in outward acts" (*The Spiritual Doctrine of Father Louis Lallemand*, 2nd. Princ., Sec. II, Chap. IV, Art. 1).

We see the importance of this affective love stressed in the third week of the Spiritual Exercises of St. Ignatius. At the end of the second week the resolution or "election" has been made. The important thing now is to strengthen oneself so that one will be ready to carry it out. In other words, the third week, as well as the fourth week, is to confirm the resolution. Now, what St. Ignatius wants in this week is told us in the third prelude of every contemplation, "To ask for what I want. It will be here grief, feeling and confusion because for my sins the Lord is going to the Passion." If I affectively love Christ in His sufferings, I shall more readily show my effective love for Him in action.

What holds in a retreat holds also in general for meditation on the Passion. In a meditation on the crowning of thorns, Archbishop Goodier says: "Throughout meditation on the Passion there is little need to look for application; its own

dead weight should be enough, pressing down on us as it pressed down on Him; in scenes such as this, in particular, we need do no more than try to realize what they contained; to do so is to grow in sympathy, and sympathy is love." (*The Crown of Sorrows*, 1932, p. 92)

To conclude. We have considered the two extremes in ordinary mental prayer: discursive and contemplative prayer. We have seen that both of these are practical. Between these two kinds and also in these two kinds themselves, there are as many stages and degrees as there are people making mental prayer. Because of temperament, training, family and educational background, physical condition, etc., some people tend more to reflection, others more to acts of affection. Some have more problems, psychological and spiritual, than others. All this influences mental prayer and the practical turn it will take. Moreover, as one progresses in prayer, it will always be toward simplification both in the thought process and in the affections. In addition to all this, it must never be forgotten that mental prayer is—prayer. It is not just thinking and reflecting, examining self and making resolutions. As Father Edward Leen puts it: "It must always be remembered that return upon ourselves is not the essential activity and such return must be interwoven with abundant petition for Divine Light. Any concentration on self not directed and controlled by a supernatural impulse and movement of grace is likely to beget mere natural activity if not degenerate into morbid self-analysis." (*Progress Through Mental Prayer*, New York, 1947, p. 182, note 6)

We are to make progress, then, in perceiving more clearly and readily the touches of grace and in following its attractions as to the choice of both the matter and the manner of our mental prayer—and all without anxiety. As a result we shall notice within ourselves a gradual growth in gentle patience, a deepening of peace, and a desire more and more to do God's will—a complete surrender to His good pleasure

everywhere and in everything. Mental prayer is not an end in itself but a means by which we prepare ourselves to serve God better. That prayer, then, is practical that helps us to this preparation. As Our Lord expressed it, "By the fruit the tree is known" (Matt. 12:33). De Caussade sums it up thus, "All prayer which makes us holy, better or less wicked is surely good, for it is just a means of sanctification" (*On Prayer*, p. 202). And somewhat more fully in his other work: "All prayer that produces reformation of the heart, amendment of life, the avoidance of vice, the practice of the evangelical virtues and the duties of one's state, is a good prayer" (*Abandonment to Divine Providence*, 1921, p. 140).

Book Reviews

[Material for this department should be sent to Book Review Editor, REVIEW FOR RELIGIOUS, West Baden College, West Baden Springs, Indiana.]

THE PRACTICE OF THE RULE. By Louis Colin, C.S.S.R.
Translated from the French by David Heimann. Pp. 250. The Newman Press, Westminster, Maryland. 1957. \$3.75.

At first glance *The Practice of the Rule* might appear as just another book on religious perfection within the cloister. However, the book distinguishes itself from most of those of similar bent by treating at length an area of religious life which more frequently than not receives only passing mention from ascetical authors. Father Colin attempts to give "a complete and precise synthesis of the practice of the rule: its nature, its necessity, its enemies, its developments, its prerogatives." By more than a mere expository presentation, the author proposes to instill a love of the rule that will motivate the religious to an exact and a generous practice of his order's institute as manifested by his observance of the rule.

A brief introductory chapter presents the reader with a clear analysis of the fundamental character and primacy of an interior practice of the rule, the source of any sincere exterior observance. "Once again: the value of observance is measured less by its exterior rigor than by its spirit. The man whose practice of the rule is as

regulated and exact as a clock will have less virtue than another who is less regular but more spiritual in his obedience."

The six following chapters treat in detail the interior practice which must perforce regard the rule with faith, confidence, and love. Faith in the rule is demanded because of the holiness and the authority of the rules themselves. Confidence in the rule depends on two factors: "conviction—hoping for everything from the practice of the rule; and fear—dreading everything from the violation of the rule." Love of the rule is "the most perfect and most necessary" force in interior practice of the rule. An interior practice rooted in deep faith, firm confidence, and genuine love leads naturally and logically to regularity, that is, the exterior practice of the rule. "The Fine Points of Observance" and "The Martyrdom of Observance" contain the author's views on this external observance.

The final chapters discuss the enemies of both interior and exterior practice, progress in religious observance, and the advantages both to the individual and to the religious order which God has attached to perfect regularity.

Father Colin develops the subject clearly and forcefully. Probably, as he himself suggests in the forward, the quotations are too numerous and, though they are "not without justification," could be fewer in number. The style is easily comprehended and befitting a topic of this nature. At the same time, credit is due David Heimann, whose translation from the French leaves little to be desired.

Regrettably, perhaps, Father Colin feels compelled to observe that rule violations, "when they are unjustified, are never entirely free from sin." Apart from the fact that some moralists dispute this, the employment of such a motive for rule observance bespeaks in a sense a certain lack of confidence in the generosity and sincerity of individual religious who, presumably, without such a motivation would fall into a wholesale disregard of the rule. In other places throughout his book, however, Father Colin definitely appeals to these two virtues—generosity and sincerity—as a solid foundation upon which true religious regularity rests. Consequently, his treatment of the sinfulness of rule violations need not obscure the otherwise lofty motivation he presents.

The Practice of the Rule not only is profitable for private reading and study, but also has value as public reading during times of retreat, of renovation of vows, or on days of the monthly recollection.—ROBERT E. MURRAY, S.J.

THE GOLDEN DOOR. *The Life of Katherine Drexel.* By Katherine Burton. Pp. 329. P. J. Kenedy & Sons, 12 Barclay Street, New York 8. 1957. \$3.75.

This biography offers an interesting factual account of the background and activities of Mother Katherine Drexel, foundress of the Sisters of the Blessed Sacrament for Indian and Colored People.

The second of three daughters of Francis Drexel, Jr., a prominent banker of Philadelphia, Mother Katherine spent the early years of her life enjoying the usual privileges which great possessions afford. The formality of frequent social events in the town house was succeeded each summer by the pleasant days of leisure at the family's country estate. Various visits or excursions while at home and extensive travel abroad, especially in Europe, complemented her formal education. The most important part of her heritage, however, was the deep Catholic piety and admirable charity which were so characteristic of her parents.

One result of the innumerable visits of members of the hierarchy and missionary priests seeking financial aid for their work was the interest in the plight of the Indians and Negroes aroused in Mother Katherine. Her concern increased as she learned of the manner in which these Americans were neglected and even deprived of their rights by their government. While seriously considering her vocation, an audience with Pope Leo XIII strengthened her decision to devote her life as well as her wealth to these unfortunate Americans. This led to the establishment of a new congregation of sisters devoted exclusively to the Indians and colored people.

After her own religious training under the guidance of the Sisters of Mercy had been completed, the story of her life is, to a great extent, the story of successive trips: to Rome in order to hasten the approval of her congregation; to each mission, church, or school to inspect and direct operations. She established "three houses of social service and one mission center, many rural schools, eight of them supervised by her sisters, sixty-one other schools—twelve high schools, forty-eight elementary schools—and Xavier University, the first Catholic university in the country for its Negro citizens." A long life filled with the hardships of travel and multiple administrative duties was terminated after a serious lingering illness. Mother Katherine died in 1955 at the age of ninety-six.

Love is expressed in deeds. And Katherine Burton has rightly recalled in an excellent manner the outward deeds of Mother Katherine. This reviewer found the general pattern of visits and trips somewhat tedious, but much less so than what Mother Katherine herself must have experienced. What is implicit in the deeds could have been, perhaps, made more explicit by allowing Mother Katherine to express herself at greater length on various occasions. But perhaps a companion volume is planned to give us a more penetrating study of the interior life and spirit of this remarkable handmaid of the Lord. The book is recommended reading for all.

—JOHN W. MACURAK, S.J.

KNIGHTS OF CHRIST. By Helen Walker Homan. Pp. 486. Prentice-Hall, 70 Fifth Avenue, New York 11. 1957. \$12.50.

In this handsome and expensive volume forty-five Catholic orders of men pass in review. Instead of trying to be exhaustive, Mrs. Homan has chosen to present the oldest orders and/or those best represented in the United States today. Necessarily, readers will be disappointed by the omission of groups they are interested in. Positively, however, the result is good: instead of very brief entries on every group in existence today, there are substantial essays of roughly ten pages, a length that allows Mrs. Homan some room to describe each one's historical origins, its peculiar spirit, and its work in the United States. My one regret is that space could not be found for at least one representative of eastern monasticism.

Furthermore, Mrs. Homan has successfully carried through the difficult task she assigned herself. She has consulted the proper solid sources; the book is not a rosary strung with legends. Her statistics seem up-to-date and reliable (although I know of no other source for 4,000,000 Franciscan Tertiaries in 1947). She maintains a decent proportion both between essays and between the various parts of each essay.

By its very nature, such a volume is bound to seem repetitious in style and content to the reviewer who reads it in a rather short space of time. At appropriate times of the year, however, each chapter would make interesting and profitable reading, say, in the dining rooms of those communities which have reading during meals.—W. P. KROLIKOWSKI, S.J.

THUNDER IN THE DISTANCE. The Life of Père Lebbe. By Jacques Leclercq. Translated from the French by George Lamb. Pp. 322. Sheed and Ward, 840 Broadway, New York 3. 1958. \$5.00.

His Belgian parents had English associations, so even in Ghent they called little Frederick Lebbe (1877-1940) Freddie. But early in life he interested himself in St. Vincent de Paul and China and, accordingly, called himself Vincent Lei Ming Yuan. We are told that the Chinese name means "Thunder in the Distance." The name turned out to be symbolic of not only the cannonfire and aerial bombing over his China as he was leaving that dear land for God, but also of the rain of grace in China during his thirty-nine years as Chinese citizen and missionary. Very few books are so worth giving to any foreign missionary anywhere as this very beautifully written life. Any foreign missionary can learn what he or she should be by reading this inspiring and amazing story of how little Père Lebbe made himself a model for any missionary, clerical, religious, or lay. Any refectory audience interested in some entertaining, inspiring, amazing history of the Church must hear this book read.

The amazing part of the book is the opposition from really good men, priests and bishops, to the unequivocal directives of the Holy See that missions foster vocations among their converts. Since vocations mean priests and religious, priests and religious mean bishops and superiors, this means Asiatics and Africans over Europeans. Thanks be to God for the great missionary encyclicals of Popes Benedict XV, Pius XI, and Pius XII and for the very considerable part little Père Lebbe had in giving the Church her now several hundred Chinese and Japanese and Indian and Negro bishops and cardinals! Thanks be to God for the International Catholic Auxiliaries of Chicago and elsewhere whom Father Lebbe's great organizational ability gave us for the formation of good lay apostles.—PAUL DENT S.J.

BOOK ANNOUNCEMENTS

BENZIGER BROTHERS, INC., 6-8 Barclay Street, New York 8, New York.

Teach Ye All Nations. By Edward L. Murphy, S.J. Here is an excellent introduction to missiology. The problem of the missions is viewed from many angles and is presented in its proper perspective. Consequently, it is an appeal for the missions that is different.

Instead of pointing out the desperate needs of the missions, it sets forth the theology of the missions, not for theologians but for the general reader. Anyone who reads this book and applies its doctrine to himself will become mission minded and do his share in carrying out our Lord's injunction: "Teach ye all nations." Pp. 234. \$2.75.

THE BRUCE PUBLISHING COMPANY, 400 North Broadway,
Milwaukee 1, Wisconsin.

Religious Men and Women in Church Law. By Joseph Creusen, S.J. Sixth English edition by Adam C. Ellis, S.J. This is not a reprint but a completely revised edition of a classic volume. Seven appendices greatly increase its value. There you will find the list of questions for the quinquennial report; a summary of the law regarding diocesan congregations of religious women; a new papal instruction on the cloister of nuns; decrees of the Sacred Congregation of Religious on military service; and a letter of the same congregation on the use of radio and television. Pp. 380. \$6.50.

EDUCATIONAL CONFERENCE OF THE SISTERS OF ST.
JOSEPH OF CARONDELET, Fontbonne College, St. Louis,
Missouri.

The Intellectual Life of the Religious. Proceedings and Papers of the Fifteenth Meeting, 1957. Sisters whose work is education can find in the proceedings excellent directives to achieve an integration of the spiritual and intellectual life so necessary for them if they are to achieve success in the work to which God has called them. Pp. 100.

FIDES PUBLISHERS, 744 East 97th Street, Chicago 19, Illinois.

Our Life of Grace. By Canon F. Cuttaz. Translated by Angeline Bouchard. One of the more difficult subjects in theology, yet one most profitable from an ascetical point of view, is the subject of grace. It also happens to be the one about which non-theologians know the least since it is so difficult to find books on the subject which are not written for professional theologians. That is why we owe a debt of gratitude to the author of the present volume. He realized that "ignorance of grace is ignorance of what is most fruitful for our devotion; of the dogmas best suited to stir the heart and will to good; of the most consoling and inspiring truths of our religion." To remove this ignorance on the part of many he wrote *Our Life of Grace*. That he was successful is assured by the fact that the French edition is already in its fifth printing. The translation is excellent. Pp. 327. \$6.95.

More Than Many Sparrows. By Leo J. Trese. This time Father Trese has written a book for lay people. It is their problems that he considers, their happiness that he strives to promote. And he does it in his accustomed manner which is at once interesting and persuasive. Pp. 137. \$2.95.

Fides Publishers have just issued three of their books in paperback editions. **Conversation with Christ** by Peter-Thomas Rohrbach, O.C.D. Pp. 171. \$1.25. **Lend Me Your Hands** by Bernard F. Meyer, M.M. Pp. 241. \$1.50. **Father of the Family** by Eugene S. Geissler. Pp. 157. \$1.25. These books were described in this column in January, 1957, July, 1955, and July, 1957, respectively.

FORDHAM UNIVERSITY PRESS, New York 58, New York.

Planning for the Formation of Sisters. Studies on the Teaching Apostolate and Selections from Addresses of the Sister Formation Conferences. 1956-1957. Edited by Sister Ritamary, C.H.M. This book is most interesting because of the clarity and authority with which it portrays the many problems of the teaching apostolate; it is indispensable for those responsible for meeting the many present and future needs of this apostolate; it is most consoling for it gives such eloquent testimony of the thought and labor being expended to meet these many needs. Pp. 314. \$3.50.

GRAIL PUBLICATIONS, St. Meinrad, Indiana.

The Angels. By Pascal Parente. There exists in the universe created by God beings that far surpass man in intelligence and power. This is the world of pure spirits. Like men they had a period of probation and many failed the test. They are now bad spirits or devils. The good spirits or angels are our allies and can be counted on for help in our time of probation; the devils are our adversaries. Many of us do not know enough about this spirit world and its contacts with the world in which we live. It is greatly to our advantage to learn more about the world of the angels. The present volume tells what God has revealed concerning this universe of spirits and what theologians have been able to deduce from the facts of revelation. Pp. 158. \$3.00.

B. HERDER BOOK COMPANY, 15-17 South Broadway, St. Louis 2, Missouri.

Saints of the Missal. Vol I. January-June. Vol. II. July-December. By the Right Reverend Benedict Baur, O.S.B. Translated by Raymond Meyerpeter, O.S.B. For each Mass found in the

Benedictine Missal, the author gives a brief biography of the saint if the Mass is that of a saint or, if not, an explanation of the event commemorated. This is followed by an explanation of the proper of the Mass. Here the author weaves in the virtues most characteristic of the saint and thus shows how appropriate the text of the Mass really is. The book should do much to make attendance at Mass more meaningful for its readers. Fortunately, the Benedictine Missal does not differ very much from the Roman Missal. Vol. I, pp. 283; Vol. II, pp. 267. Each volume \$3.95.

P. J. KENEDY & SONS, 12 Barclay Street, New York 8, New York.

The Spirit of the Spanish Mystics. Compiled by Kathleen Pond. Anthologies are not new; but an anthology of mystical theology is new, so that you may well marvel that any publisher should have the courage to publish one. But once you have read *The Spirit of the Spanish Mystics* marvel will give place to understanding. In this book we have selections from twenty-seven writers on the spiritual life, many of them saints and all of them Spaniards from the golden age of Spain, the sixteenth and seventeenth centuries. They are arranged in chronological order, and there is a brief biography of each author. The book can have many uses not the least of which would be as a rich mine of material for special days of recollection. Pp. 170. \$3.95.

THE NEWMAN PRESS, Westminster, Maryland.

Give Me Souls. A life of Raphael Cardinal Merry del Val. By Sister M. Bernetta Quinn, O.S.F. The biography of Raphael Cardinal Merry del Val presents an interesting study of the action of divine Providence. Normally God leads a man to the task He has chosen for him by a natural interest in the appointed task. Not so in this instance. Raphael Cardinal Merry del Val was chiefly interested in works of the ministry. His chief ambition was to return to England and take charge of an obscure parish. Instead he spent his whole working life in Rome, his work the onerous and to him distasteful duties of a Vatican diplomat. St. Pius X chose him as his secretary of state. He had, of course, all the talents required for this exalted and difficult post, all, that is, except a natural interest for that type of work. But obedience was his guide, and obedience kept him at the post God had destined for him. This popular biography is well written and particularly timely since

the cause of his beatification has been introduced in Rome. Pp. 277. \$3.75.

Our Lady of Lourdes. By Monsignor Joseph Deery. In the Foreword to this very timely book His Grace, Most Reverend John C. McQuaid, D.D., archbishop of Dublin, points out that it is a compendium of the story of Lourdes. You will find in it not only a complete account of the apparitions, the biography of Bernadette, now St. Marie-Bernard, but also a history of the shrine up to the present. The book concludes with a chapter on "The Significance of Lourdes." There are seventy illustrations. Pp. 266. \$4.50.

The Catholic Priesthood According to the Teaching of the Church. Papal Documents from Pius X to Pius XII. By Right Reverend Monsignor Pierre Veuillot. Translated by Reverend John A. O'Flynn, L.S.S., in collaboration with Reverend P. Birch, Ph.D., and Very Reverend G. Canon Mitchell, D.D., professors, St. Patrick's College, Maynooth. This is a book for priests both diocesan and regular. Its purpose: "What do the Popes of the present century, with their knowledge of the rapid development of the modern world and of the problems of the apostolate at the present day, teach about the priest, and what do they expect from him?" The original in French appeared in two volumes. In the English translation, though paginated separately, they have been bound into a single volume. There are sixty-four pages of indices including an analytical index. Here is a rich source of instruction and inspiration for the clergy of today. Pp. 264 and 374. \$7.50.

Holiness of the Priesthood. Meditations and Readings for Priests. By Josef Staudinger, S.J. Translated by John J. Coyne, S.J. The meditations and readings have been arranged in the framework of the *Spiritual Exercises* of St. Ignatius, yet the book is much more than just another retreat for priests. It is a rich mine from which priests may draw for meditation and spiritual reading. Pp. 546. \$4.75.

Living the Interior Life. By Wendelin Meyer, O.F.M. Translated by Colman J. O'Donovan. The author tells us that this book is a collection of "monthly lectures for religious and solely applied to convent life." The lectures are based on the *Imitation of Christ* and cover the first two books of that spiritual classic. They are not an exhaustive commentary but highlight some of the riches contained in those books. After reading the author's exposition, the reader should grow in his appreciation of the *Imitation*. Pp. 189. \$3.50.

BOOK ANNOUNCEMENTS

Pledge of Glory. Meditations on the Eucharist and the Trinity. By Dom Eugene Vandeur. Translated from the French by the Dominican Nuns of Corpus Christi Monastery. This is a book of informal meditations. The unifying principle is the prayer of Sister Elizabeth of the Trinity, "O my God, Trinity whom I adore." These meditations are particularly appropriate after the reception of Holy Communion. Pp. 238. \$3.00.

The Great Week. By Dame Aemiliana Lohr, O.S.B. Translated by D. T. H. Bridgehouse. Preface by Dom Ralph Russell, O.S.B. Among the books on the liturgy of Holy Week, this one deserves special attention. It was written by a nun not only familiar with the Roman liturgy of the past and present but also with many of the liturgies of eastern rites. The office of each day comes in for its share of commentary. The book is not concerned so much with the ceremonies as with what the ceremonies symbolize. Hence it is a book for prayerful reading and meditation. Pp. 211. \$2.75.

Church History. Vol. I. Christian Antiquity. By Dr. Karl Bihlmeyer. Revised by Dr. Herman Tüchle. Translated from the 13th German edition by Victor E. Mills, O.F.M. English readers will now have access to the very sound but relatively brief history of the Church of the late Dr. Karl Bihlmeyer. There will be three volumes. The first volume covers the period from the foundation of the Church to the year 692. The second volume will treat of the Middle Ages, the years from 692 to 1517. The third volume, finally, will deal with modern times, that is, the years from 1517 to the end of World War I, 1918. This is a church history of established reputation. Pp. 438. \$8.50.

SHEED AND WARD, 840 Broadway, New York 3, New York.

A Spiritual Aeneid. By Ronald Knox. The story of a conversion always ranks high in reader appeal. Father Knox's account of his own conversion is no exception. It was first published in 1918. A new edition appeared in 1950. The present volume is a reprint of that edition. Pp. 232. \$3.00.

Christ Is God. By J. P. Arendzen. Pp. 95. 75c.

The Point of Catholicism. By Cecily Hastings. Pp. 90. 75c. Both of these are "Canterbury Books." Both can serve as introductory readings for inquiring non-Catholics and as refresher courses in fundamental theology for Catholics. Both are remarkably well done.

Questions and Answers

[The following answers are given by Father Joseph F. Gallen, S.J., professor of canon law at Woodstock College, Woodstock, Maryland.]

—30—

Since it is so often stated that religious are overworked, would not the formation and assistance of secular institutes be of great value to religious?

The answer is evidently in the affirmative. No one can dispute the great value of secular institutes to their own members and to the Church, and I have no intention of disputing it. It would be a grievous mistake, however, to believe that secular institutes are now to take over in great part the contact with the faithful and that the priest is to retire to the sacristy and the religious to the choir stall. The rise of a new type of institute in the Church is usually a sign of deficiency in the older institutes. A state of perfection in the world and for the world should lead religious to a sincere examination of their contact with the faithful, the sinner, the poor, the working classes, the suffering and unfortunate, and non-Catholics. The reasonable course of action is not to shuffle off our burden on secular institutes but to take what ideas we can from secular institutes and make them our own. We now have contact with the faithful in America; the priest and the religious can go practically anywhere. This is something we must not lose, and it can be lost. Pius XI complained that the greatest heresy of our age was the apostasy of the working classes from Christ. It is unlikely that such an apostasy could have occurred without a previous separation from priests and religious. All of these principles are emphasized in the movement of renovation and adaptation of the religious life.

"The foundation of our parochial life in this country and the main reason for its success is quite simply the assiduous house to house pastoral visiting which the clergy carry out. It is wrong, in this country at any rate, to say that the Church has lost the working classes. Our strength in England and Wales, to say nothing of Scotland and Ireland, is in those classes; and our clergy, through the apostolate of what they call 'pavement bashing' and the door knocker, have contacts with the homes of our people that are the envy of many priests from abroad. Instead of priest workers we have working priests, knowing their people, and welcomed by them in their homes. This allows us

to dispense with some of the more flamboyant methods of apostolate, with the choker and the workman's dungarees, which are, after all, only means to attain a priestly contact with and knowledge of the people in their own environment and their own homes, a contact so well established in this country by the tradition of pastoral visiting." Most Reverend George A. Beck, *Religious Life Today*, 203.

"The laity regret the deviation of a certain number of institutes which were founded to teach or work among the poor but have gradually oriented themselves to the comfortable and rich. They suspect the presence of a motive of gain or a human ambition." Most Reverend A. Ancel, *Acta et Documenta Congressus Generalis de Statibus Perfectionis*, I, 304.

"We must love in a personal manner. We can sympathize with another without loving him. We can pity another without loving him; we can do good for another without loving him. True charity, personal charity, is the contact of one person with another." Most Reverend A. Ancel, *La Vie Commune*, 348.

—31—

What is the fundamental reason why a great number of religious have never acquired the feeling of "belonging," particularly in matters which contribute to the general welfare of the community, upkeep of the religious house, spirit of helpfulness in the daily give and take of religious life?

One reason is the lack of maturity of a great many religious. The law of life is that the child receives, the adult gives; and many religious have never crossed the line. "Some subjects insensibly turn the multiple facilities of common life to their personal advantage. Free for the most part of the bonds, vexations, responsibilities, and especially the risks that so heavily oppress all existence today, clever at lessening the burdens and demands of obedience while apparently remaining completely faithful to it, they develop the mentality of an aged boy or an aged girl. They receive almost everything; they give almost nothing." Reverend Paul Marie de la Croix, O. C. D., *La Vie Commune*, 96.

"There is danger of something of a mechanization that weakens the personality of subjects and renders them incapable of judging properly about events and men and of acting courageously and appropriately. All training and formation demand both submission and personal initiative, docility in receiving and activity in carrying out. It

is to be feared that the facility of common life, the unconscious herd influence, and the timorous preservation from many obstacles will produce many passive members, will insufficiently endow them with prudence and capacity for personal thinking, and even render them incapable of facing and standing up under difficulties. The perfection of the counsels is the opposite and is principally directed to the formation of vigorous and capable soldiers of Christ, as we have learned from the example of the saints and illustrious religious." Reverend R. Carpentier, S. J., *Acta et Documenta Congressus Generalis de Statibus Perfectionis*, II, 549.

A partial cause of this immaturity is a defective formation and government. Religious should be trained to maturity; they should not be permitted to dodge or to flee from the ordinary responsibilities of life. On the other hand, superiors cannot expect, for example, a corporate financial responsibility if they never inform their subjects of the financial difficulties of the house. "Youth often become just what their educators treated them as, children, if they were treated as such, or mature, if confidence was shown in them and they were inculcated with a sense of responsibility." Reverend L. Rosa, S. J., *Acta et Documenta Congressus Generalis de Statibus Perfectionis*, III, 118.

"To keep religious in ignorance, to think that it is sufficient for them to know how to carry out their employment but that for all else they should not intrude themselves into what does not concern them and that such things appertain only to the governing class is an unjust humiliation. They are of the Church and do the work of the Church; they should not be treated as indifferent machinery." Abbé Baechler, *La Vie Commune*, 227.

"Many institutes complain of the scarcity of superiors, of the lack of subjects capable of filling positions of trust. But if every sister were trained to use her judgment, to make responsible decisions, to be the prioress of her own soul, there would be far more subjects able to exercise over the whole community the control they have learned to exercise over themselves." Sister Jeanne d'Arc, O. P., *Doctrinal Instruction of Religious Sisters*, 13.

—32—

Is the signified will of God for me His will as indicated by the daily horarium, the wishes and commands of my superiors, etc.?

Yes, but what you say can be too little. It can also be an escape from the great to the little. To paraphrase a modern author, the elevations of the spiritual life should be mountains, not comfortable

little hills. The state of perfection frees no one from personal thinking and personal responsibility. If the will of God is consciously and properly motivating your life, you will also be more willing to accept and even to seek sacrifice, opposition, and contradiction; you will be more mortified and detached, more faithful to converse with God in prayer, more responsive to grace, more charitable, and more zealous. The will of God is not mere external regularity but your sanctification.

—33—

What are we to do when we cannot make our European higher superiors see that conditions in America are different from those of Europe?

This difficulty is not universal. It does not exist by any means in all religious institutes. It is not a necessary consequence of the fact of European superiors; otherwise, the difficulty would be intrinsic to the Church itself. Nor is the difficulty confined to European superiors. The complaint that they do not grasp the differences of time and place is also made against some American higher superiors.

The conditions and circumstances of one country obviously can and do differ from those of another, but the questioner should make sure that the things he has in mind are objective differences that demand a different approach or norm of conduct. On the other hand, higher superiors should not only be willing to admit but should also be always sensitive to the possibility and fact of such differences. In the religious life, the path of the subject is that of representation to superiors and proposals to the general chapter, if the constitutions give the latter right to individual religious. When these do not succeed, he must simply be resigned, at least until the advent of a higher superior who recognizes the difficulties. Many authors have emphasized that the renovation and adaptation of the religious life must be slow, progressive, and that it is to proceed by evolution, not revolution.

—34—

Do you think it is fair or hygienic to expect sisters who have been working hard all day and following a schedule up to 7:00 p. m. to study an hour, do spiritual reading, and have recreation for the next hour and fifteen minutes all in the same room? Couldn't they be allowed to study privately?

There is no reason in the world why they may not be permitted to study privately.

Pius XII (1939-1958) and the States of Perfection

John Carroll Futrell, S.J.

THE DEATH of Pope Pius XII was a great loss for the whole world and for men and women in every walk of life. Successor of St. Peter and hence divinely guided teacher of religious truths, he spoke out clearly on topical dogmatic and moral questions. "Pope of Peace," he appealed to people everywhere to practice the justice and self-control essential to the establishment of a harmonious world order. To the faithful he was ever a father, the gentle Vicar of Christ who gave a radiant example of personal holiness and a true reflection of his divine Master. Nevertheless, perhaps it is the men and women dedicated to God in states of perfection who feel most indebted to this great pontiff and who most deeply mourn his passing. For he understood the special difficulties and problems of those endeavoring to carry out the duties of the states of perfection in the modern world, and the acts of his pontificate are a lasting monument to this understanding. It is the purpose of this article to give a summary of the major contributions of this great pope to the welfare of the Church's states of perfection.

Sacred Virginity

To all the men and women who have embraced the evangelical counsels this Holy Father, who was called the *Pastor Angelicus*, gave a new charter of praise and a ringing affirmation of their choice of vocation in his magnificent encyclical *Sacra Virginitas*, issued on March 25, 1954. Meeting current exaggerated claims of the primacy of the married state, the Pope explained and lauded consecrated virginity freely elected for the love of Christ. Granting that holiness can be attained without virginity, the Pontiff nevertheless showed the greater excellence of this state of exclusively divine love. He recalled to religious

the necessary means and cautions to preserve chastity and recommended better presentation of the ideal of the celibate state to youth and greater support for it by Catholic parents so that vocations might flourish.

Secular Institutes

During the first decades of the twentieth century, fervent men and women in the world manifested a desire to lead lives of religious perfection while remaining in the world. Many of them took private vows to keep the evangelical counsels and dedicated themselves to apostolic activities within their secular environment. The canonical status of these men and women was obscure, and many tradition-minded ecclesiastics felt that they should be compelled to join approved associations of the faithful. In his apostolic constitution *Provida Mater Ecclesia* of February 2, 1947, Pope Pius XII gave these groups of men and women formal canonical recognition as secular institutes and laid down laws to govern them. To facilitate the natural development of these institutes, the Holy Father left these laws in very broad outline. The members of secular institutes are not religious, as a general rule have no community life, take no public vows, and usually do not wear distinctive garb. But as the Pope made clear in a *motu proprio* on March 12, 1948, and again in a talk to the International Congress on States of Religious Perfection on December 9, 1957, the secular institutes lack nothing of the elements constitutive of Christian perfection; they have their own nature and form, and their members need not join other associations of the faithful.

The Training of Religious

The late Holy Father, himself a man of extraordinary intellectual attainments and broad cultural and scientific interests, was deeply convinced that religious priests and teaching sisters and brothers should receive an education which would fit them for the needs of the times. In his exhortation *Menti nostrae* of September 23, 1950, Pope Pius insisted upon the

importance of adequate seminary training and continual intellectual pursuits for the promotion of priestly sanctity. Six years later he fully developed this ideal of clerical training in the apostolic constitution *Sedes Sapientiae*, which laid down principles and statutes to govern the formation of religious candidates for the priesthood. The Pontiff insisted that the religious priest must be the perfect man in Christ Jesus, broadly cultured, intellectually the equal of men in the world, and equipped to refute modern errors and meet modern needs. Special note was taken of the necessity for a graduated training in pastoral technique which should culminate in a year's apprenticeship under experienced guides. In June of 1958 a Pontifical Institute of Pastoral Work was established in Rome to foster the pastoral development of priests, with courses aimed at practical work and at the preparation of seminary instructors.

Nor was it only religious priests who were the object of Pius XII's concern. At the First International Conference of Teaching Sisters at Rome in September, 1951, the Holy Father exhorted the sisters to prepare themselves well for the apostolate of education. The extent of the pontiff's solicitude for this preparation, especially for the teaching of Christian doctrine, was strikingly manifested on February 11, 1956, when he erected the pontifical institute *Regina Mundi* for the intellectual training of women in states of perfection. The Pope also recognized the importance of special training for mistresses of postulants, novices, and young religious; and by a decree of the Sacred Congregation of Religious in March, 1957, he established the school *Mater Divinae Gratiae* at Rome to offer a three-year course in such training.

Teaching brothers were greatly encouraged by an apostolic letter of March 31, 1954, wherein the Holy Father affirmed that the brothers are religious in the full sense of canon law, possessing a divine vocation approved and protected by the Church to engage in the apostolate of education.

This includes a mandate to teach Christian doctrine within the limits prescribed by canon law. In July, 1957, a decree of the Sacred Congregation of Religious erected the pontifical institute *Jesus Magister* with a program of training to promote the self-sanctification of the brothers and to better prepare them to lead their students to Christian truth and virtue.

Contemplative Nuns

Sponsa Christi, the apostolic constitution of November 21, 1950, on the vocation of contemplative nuns, marked a milestone in the understanding of the place of this high state of perfection in the modern world. The Pope laid down general statutes governing solemn vows, gave a preliminary clarification of major and minor papal cloister, and reaffirmed the essentially monastic and autonomous character of the individual houses. Nonetheless, he strongly urged the organization of federations of monasteries for the fostering of religious spirit and the alleviation of economic problems and suggested limited apostolic activity even to strictly cloistered groups. Later, in March, 1956, the Pontiff promulgated definitive legislation regarding the cloister of nuns. One of the last acts of the life of Pius XII was a beautiful allocution to contemplative nuns delivered over the radio in July and August, 1958. The Pope urged the nuns to know and love their contemplative life. He exhorted superiors to plan carefully the formation of young religious in the contemplative life and warned that this formation must be adapted to modern girls. Finally he taught once again that certain types of apostolic activity such as the education of the young, retreats for women, and works of charity toward the sick and the poor are compatible with the essence of the contemplative life, provided the interior striving for union with God continues uninterrupted.

New Things and Old

Perhaps the most constant desire of Pope Pius XII for the states of perfection was that they would return to the fervent spirit of their founders and at the same time adapt

their customs and practices to contemporary circumstances. In allocutions and letters from 1939 to 1958 he stressed the need for this accommodation to modern needs and for the simultaneous deepening of the original spirit of each institute. Speaking to the First General Congress on States of Perfection, December 8, 1950, he exhorted modern religious to imitate their founders in examining the beliefs, convictions, and conduct of their own contemporaries, adopting those elements which are good and proper; and he warned that without this adaptation they would never be able to enlighten and guide the men of their own time. Speaking to the First International Congress of Teaching Sisters, September, 1951, and again to superiors general of institutes of religious women, September, 1952, Pope Pius specifically suggested accommodation of religious habits, manner of life, and asceticism to modern needs in order to stop the alarming decrease of vocations by removing the barriers set up by stubborn adherence to usages meaningful in another cultural situation but now empty formalism. Finally, in February of 1958 the Holy Father spoke to superiors general of religious orders and congregations of the ever-present necessity of drawing upon the spirit of the founders of each institute. *Nova et vetera*—this was his constant theme. Religious must learn to live in their own world and in their own time with all the fervor of their founders.

These, then, were the major contributions of Pope Pius XII to the states of perfection. He has left a rich legacy to the members of these states, and his memory will live on in their faithful following of his directives.

OUR CONTRIBUTORS

JOHN CARROLL FUTRELL is completing his theological studies at St. Mary's College, St. Marys, Kansas. THOMAS G. O'CALLAGHAN is professor of ascetical and mystical theology at Weston College, Weston 93, Massachusetts. SISTER MARIA is a Sister of the Humility of Mary, whose teaching field is Spanish language and literature. R. F. SMITH is a member of the faculty of St. Mary's College, St. Marys, Kansas. JOSEPH F. GALLEN is professor of canon law at Woodstock College, Woodstock, Maryland.

Current Spiritual Writing

Thomas G. O'Callaghan, S.J.

Charles de Foucauld

CHARLES DE FOUCAULD (1858-1916) has certainly been one of the most impressive and striking figures in the Church in the last half century. After a worldly life as a French army officer, he was converted to a sincere Christian life. Shortly afterwards he entered the Trappists. After seven years of a dedicated Trappist life, he felt himself called to a still more literal imitation of Jesus. Especially did he desire to live the life of a poor workingman in imitation of our Lord's hidden life at Nazareth. This led him ultimately to the desert, to the life of a poor priest, a wanderer, sharing the life of the poorest nomad tribes. But Père de Foucauld was a wanderer burning with a love of Jesus whom he desired to bring to these people in a silent way, through his loving and kind friendship. Just as Christ Himself did during His hidden years at Nazareth, Père de Foucauld desired to preach the gospel in silence, to reveal to others in a silent way something of Christ.

Although he had hoped to found a religious congregation—he wrote two different Rules for one—before his plans could be fulfilled, he was murdered by Touaregs in the Hoggar desert. In fact, it was not until ten years after his death that his first disciples, attracted by the example of his totally evangelical life, began to gather. Since 1933 three different congregations have been founded—the Congregation of Little Brothers of Jesus and two congregations of sisters; and today these three count more than nine hundred religious.

What is characteristic of the spirituality of Père de Foucauld and his followers? This has been answered in a most

interesting article by R. Voillaume, the Prior General of the Little Brothers of Jesus.¹

The Little Brothers of Jesus—the same is true of the Sisters—have three dominant characteristics. The first is their poverty. Père de Foucauld could not, as he said, "conceive of loving Jesus without a constraining need of imitation or without the sharing of each cross" (p. 292). He pictured Christ and the Holy Family as quite poor, working hard among the poor inhabitants of Nazareth. That was the life which he wanted, toil and poverty; he wanted to be socially a poor man and to be treated as such, and he did not want to be given the social rank usually accorded to priests and religious. His love of Christ dictated "a need to imitate Jesus, to live as Jesus lived at Nazareth, sharing the life, the circumstances, the burden of the worker and the other poor" (p. 294).

The second characteristic is adoration of the Blessed Sacrament. In each fraternity there is a chapel, and usually at the end of each day the Blessed Sacrament is exposed for adoration. The Little Brothers offer "their lives of work and poverty every day, in order to save their brothers in union with Jesus' own offering in the Eucharist" (p. 294). Because their chapels are so frequently situated in the midst of the masses of the people, the brothers are able to combine their contemplation with their "presence to men" (one of their favorite expressions).

Could they not live this life of poverty and adoration in a monastery, as so many other religious do? No; Père de Foucauld felt forced to go to the poor, to bring Christ to them, more through his way of living than by preaching. This is their third characteristic: "a silent apostolate through their mere presence in a very simple, unobtrusive and fraternal kind of friendship, an apostolate meant more particularly for the more abandoned strata of society" (p. 292). It means

¹ "Père de Foucauld and His Fraternities," *Blackfriars*, XXXIX (1958), 290-99.

making oneself a little brother to others, loving men for their own sake, as God would, and thus helping others to discover something of the love which Christ has for them. In this way they prepare hearts to receive the Gospel, or to understand it better.

This article is most enlightening. Those who might desire a fuller account of the spirituality of the Little Brothers of Jesus will find it in Father Voillaume's very interesting and excellent book, *Seeds of the Desert*.

Lourdes

Since this is the centennial of the apparitions of the Blessed Virgin at Lourdes, there have appeared during the year a few books and numerous articles on the young girl who was favored with those apparitions, St. Bernadette. Of all the articles on this charming young saint, certainly one of the most delightful was written by Father James Brodrick, S.J., undoubtedly one of the most polished of modern hagiographers.²

Bernadette, who was canonized twenty-five years ago, is rather an extraordinary saint, precisely because in so many ways she was so ordinary. Yet perhaps it is her very ordinariness which is her great charm. Apart from the apparitions themselves, her life was quite simple. She neither said nor wrote anything profound or sublime; she was not known for remarkable penances; she had not followers or disciples, nor was she marked by an outstanding zeal for souls; she really did nothing very uncommon. Yet she was truly a saint, possessing, as Father Brodrick claims along with Dr. René Laurentin, a "sanctity free of accessories and reduced to its essence, the sanctity without human grandeur or accidental charms, which was that of the Holy Family at Nazareth" (p. 271).

If one gazes through the spontaneous simplicity and unstarched charm of this young girl, the clear signs of heroic

² "St. Bernadette," *The Month*, XIX (1958), 271-82.

virtue are clearly discernible. One of these signs was the constancy of her witness, her quiet tenacity in holding to the simple and unadorned truth in the face of the threats and menaces, the coaxing and flattery, of both ecclesiastical and civil authorities. Even when she was threatened with prison by the commissioner of police, she gave simply and bravely her now famous answer: "So much the better. I shall be less expense to my father, and while I am in prison you will come and teach me the catechism." (p. 278) Regardless as to how people tried to cajole and inveigle her into telling the three secrets which the Virgin had asked her to keep, she never weakened. This calm and quiet constancy of her witness reveals the great strength of grace in her soul.

Another clear indication of her heroic virtue was her humble thirst to be forgotten. She shunned attention, found the veneration shown her a bore. Although invited and encouraged to attend, she even stayed away from the solemn consecration of the basilica at Lourdes in July, 1876, lest she be recognized and attract attention. So humble was her continual way of acting that Father Herbert Thurston, S.J., surmised that one of her three secrets was "a pact with the Blessed Virgin never under any circumstances to try to draw to herself the attention of the world . . ." (p. 281).

Bernadette is truly a charming saint, and this article is a delightful portrait of her unself-conscious sanctity.

The celebration of the centenary of the apparitions of the immaculate Virgin to Bernadette at Lourdes is an occasion for asking what role these, as well as other apparitions of our Lady, play in the life of the Church, and what attitude Catholics should have toward them. These important questions are answered very satisfactorily by Father DeLetter, S.J.³

The first thing which strikes one about the attitude of the Church towards these apparitions is her prudent caution; she avoids the extremes of either unenlightened enthusiasm

³ "The Meaning of Lourdes," *The Clergy Monthly*, XXII (1958), 3-16.

or skeptical scorn. She does not distrust God, but she knows very well from experience that man can be mistaken and that the devil can deceive even saintly men. Before she gives her approval to apparitions, therefore, she prudently demands a thorough and painstaking examination of the evidence. If, upon examination, she finds sufficient historical evidence for the authenticity of the apparitions, then she gives her approval.

But what does this approval mean? "Everything considered, an ecclesiastical approval of a divine communication implies the three following statements: First, that it comprises nothing contrary to the faith or to morality. Secondly, that it may be made known in publications. Thirdly, that the faithful are given explicit permission to believe it with caution." (pp. 5-6) (It is a question here of human belief, not of divine faith.)

What role do these apparitions and the private revelations connected with them play in the life of the Church? Father DeLetter, in answer to this question, states and develops the theology of these apparitions under five headings: 1) These apparitions are signs of the divine presence and action of Christ in the Church today. 2) These divine interventions have an apologetic value in both strengthening the faith of believers and inviting non-believers to accept the faith. 3) While not changing or increasing the deposit of faith, these divine interventions do have doctrinal significance. They are signs, drawing attention to some element of the Catholic faith which is an answer to the particular needs of the times, e.g. a call to prayer and penance. 4) Many of these apparitions of our Lady, such as Lourdes and Fatima, help to make us more aware during this Marian age of the role which the Blessed Mother plays in the economy of the Redemption. 5) "Lourdes in particular came as a heavenly confirmation of the definition of the Immaculate Conception . . ." (p. 9).

This article, if carefully read, will be very profitable for all, since the place of apparitions in the life of the Church

and the attitude which Catholics should have toward them is often not well understood. Especially, however, will it be helpful to the extremists who are either overenthusiastic about apparitions or superiorly scornful of all that "mystical and pietistic nonsense."

Liturgy and Scripture

Father Balthazar Fischer, a professor of liturgy at Trier, Germany, and a member of the commission which drew up the German Ritual, delivered at St. Patrick's College, Maynooth, Ireland, a lecture on Christian psalm-praying. The lecture was printed in *The Furrow*.⁴ What he primarily discussed was: first, a fundamental presupposition for praying the psalms in a Christian way, that is, how to give the psalms a Christological meaning; second, the four basic attitudes of soul one should have in praying the psalms.

Concerning the first point, he wrote:

They [the people of the early Church and of the Middle Ages] had two ways of finding this Christological meaning in the Psalter. Sometimes they saw Christ as the one who prayed the psalms, the Just One *par excellence*; and so they joined Him in praying to the Father: *Psalmus vox Ecclesiae cum Christo ad Patrem*. This was the way that St. Augustine loved so much. The other way was not to look upon Christ as the one who prays the psalms but as the God of the psalms, and so address them directly to Him: *Psalmus vox Ecclesiae ad Christum*. This was the way which St. Benedict seems to have preferred, and a way which was also known to St. Augustine and his predecessors in the Christian interpretation of the psalms as far back as the second century. (p. 68)

If we use this double principle in praying the psalms, either praying them with Christ to the Father, or, perhaps what is the simpler way, directing them to Christ, we will have the consoling experience of having the Psalter, as Newman said, "breathe Christ."

The greater part of the article, however, is a development of the four fundamental dispositions which are necessary for a fruitful praying of the psalms. The psalms must be sung

⁴ "Praying the Psalms," IX (1958), 67-78.

in a spirit of tranquillity, humility, childlikeness, and joyfulness. "These four principles are valid for all praying; . . . but they are valid in a special manner for him for whom the Psalter has become a Christian prayerbook" (p. 69).

Those interested in the liturgy and Scripture will find some very interesting matter in an article by Paul Doncoeur, S.J., "Bible and Liturgy: Fruitful Tension."⁵ The liturgical and scriptural movements have both developed noticeably during the last few decades. Although in many ways they have developed independently, nevertheless, because each was correctly orientated from the beginning, they have converged. The liturgy has been most clearly enriched by scriptural studies; and it is becoming more and more evident that Scripture can receive new meaning from the liturgy. Each has helped and strengthened the other.

Inversely, however, if the biblical movement should ever try to propose to the faithful subtle exegesis in place of the substantial word of God—which has happened to some degree in the past—then Scripture would never nourish the interior life as it should. But also, if the liturgy should ever be emptied of the substance of the Scriptures, then it would relapse into sentimental devotions. An important point for liturgists not to forget, says Father Doncoeur, quoting Louis Bouyer, is that ". . . the first requirement for a liturgical movement that will lead to an authentic revival of the Church's true piety is never to bring liturgy back to the people without, at the same time, giving them greater access to the Bible" (p. 97).

Father David M. Stanley, S.J., who teaches Sacred Scripture at Toronto and is one of the outstanding New Testament scholars in North America, has been, especially during the past year or two, a very frequent contributor to *Worship*. One of his recent articles was on the meaning of the wedding feast at Cana.⁶

⁵ *Worship*, XXXII (1958), 89-100.

⁶ "Cana as Epiphany," XXXII (1958), 83-89.

The wedding feast at Cana was one of the three principal epiphanies of Christ. Our Lord's baptism was His epiphany as the Christ, the awaited Messiah; the Magi story was His epiphany as universal King, even of the pagan nations; Cana was His epiphany as God's incarnate son on earth, and therefore as Mary's son.

What role does Christ give to His Mother at Cana? Our Lord's reply ("What wouldst thou have me to do, woman? My hour has not yet come") to His Mother's request for help ("They have no wine") indicates something of the part which Mary is to play in the redemptive work of her son. The interpretation of our Lord's answer has always been difficult for those not familiar with the Semitic idiom. But, according to Father Stanley, what our Lord tells His Mother is that here and now ". . . He must act independently and without her help. However, when the 'hour' *par excellence*, the crisis upon Calvary, arrives, she will play her part. . . . In that supreme moment, the Mother of Jesus will collaborate in the final struggle with Satan and share the victory over evil." (pp. 86-87) Our Lord, then, by His answer, predicted implicitly—as the article shows in greater detail—Mary's role as co-redemptrix and her future motherhood of all His disciples.

St. John of the Cross

There appeared in a recent issue of *Spiritual Life* an article outlining the spiritual teaching of St. John of the Cross.⁷ Among the points of St. John's doctrine which the author touched upon, there was one which usually is not sufficiently stressed: the Christocentric character of the saint's teachings.

In the teaching of St. John of the Cross, spiritual perfection consists in the complete and perfect union of love between God and the soul, that is, in transforming union. It is to this perfect union that he is always directing a soul, and it is on this union that his whole spiritual teaching con-

⁷ Paul of the Cross, O.C.D., "St. John of the Cross," IV (1958), 47-61.

verges. He calls this union spiritual marriage. But in this union who is the bridegroom to whom the soul is united? It is Christ. In the doctrine of St. John it is the Incarnate Word who is the spouse of the soul. St. John's notion of perfection, therefore, has a Christocentric character. John here is speaking of Christ as God, it is true; but it is still Christ.

Christ as man, or the humanity of Christ, also has a very clear and definite place in the doctrine of the Carmelite saint. Briefly, the way to transforming union is by the perfect imitation of the humanity of Christ out of love for Christ. The perfect imitation of Christ as man, especially Christ crucified, leads to perfect union with Christ as God.

Even when St. John is directing souls into a prayer of obscure contemplation, he does not teach them to abandon the humanity of Christ as they put aside their discursive meditation. Although it is true that the soul's gaze may be centered more directly on Christ's divinity, it is still going out to the whole Christ, to the Incarnate Word. So also, when the contemplative soul is loving Christ, it is not the divinity alone which it loves, but the God-man, the Incarnate Word, the whole Christ.

For St. John of the Cross, Christ truly holds a central place. He is the way according to His humanity, and the end in His divinity.

For St. John, as we just mentioned, spiritual perfection consists in union with God. This union of the soul with God comes to pass, he says, ". . . when the two wills—namely that of the soul and that of God—are conformed together in one, and there is naught in the one that is repugnant to the other."⁸

Can a total consecration to the Blessed Mother be harmonized with such a concept of the spiritual life? It certainly

⁸ *Ascent of Mount Carmel*, II, ch. V, 3 (translated by E. Allison Peers; Westminster: Newman, 1945, I, 80).

can, says Father William G. Most.⁹ In explaining how this may be done, he suggests a point which is well worth consideration and reflection. The will of Mary is always in perfect unison with the will of God. To conform one's will to the will of God then is objectively to conform it also to the will of the Blessed Mother. If one stressed more consciously this latter aspect, the Blessed Mother could easily be given the all-pervasive role in the spiritual life which she deserves. One would then be able to live a life not only of conformity to the will of God, but also at the same time of conformity with the will of the Blessed Mother.

New Date for the Last Supper

The date of the Last Supper has always proposed a serious problem for Scripture scholars. The problem consists mainly in reconciling St. John's Gospel with the Synoptic evangelists. In their attempted solutions scholars have usually placed the Last Supper on Thursday. But this leaves some serious difficulties still unsolved.

The most recent and satisfying solution to the problem has been that proposed by Miss A. Jaubert of Paris. According to her the Last Supper took place, not on Thursday, but on Tuesday. If this theory is accepted, then obviously the chronology of the events of our Lord's Passion will have to be revised. Miss Jaubert's theory, together with her revised chronology of the Passion, has been neatly summarized in a recent article by George W. MacRae, S.J.¹⁰

Beginning with the Saturday before Good Friday, this would be the order of the events of the Passion. **Saturday:** In the evening Jesus is anointed during supper at Lazarus' home in Bethany. **Sunday:** Christ makes His triumphal entry into Jerusalem. During the day Judas first approaches the chief priests about betraying our Lord. Later that day Christ returns to

⁹ "Consecration to Mary," *Spiritual Life*, IV (1958), 108-17.

¹⁰ "A New Date for the Last Supper," *American Ecclesiastical Review*, CXXXVIII (1958), 294-302.

Bethany to pass the night there. **Monday:** Jesus leaves Bethany and curses the fig tree. **Tuesday:** In the morning, after spending another night outside the city, the apostles notice the withered fig tree as they pass by. Later they ask Christ where He wants to celebrate the passover, and in the evening the Last Supper takes place. Later that night, after the Agony in the Garden, Christ is arrested and is brought to the house of Annas for interrogation. While this questioning is going on, out in the courtyard of Annas the denials of Peter are taking place. Annas then sends Christ bound to Caiphas and Christ spends the rest of the night there. **Wednesday:** At daybreak the elders, chief priests, and scribes gather for the first legal trial. After the trial, since the Jewish law forbade rendering the verdict the same day as the trial, Christ passes another night as captive. **Thursday:** In the morning Christ is condemned by the Sanhedrin. Then He is immediately brought to Pilate who questions Him. It is on this occasion that the chief priests refuse to enter Pilate's court lest they be defiled. Pilate sends Him to Herod, and Herod in turn sends Him back again. Thursday night Christ spends as a prisoner in Pilate's fortress. It is during this night that the incident of the dream of Pilate's wife occurs. **Friday:** In the morning Christ appears again before Pilate. Then He is scourged, condemned, led through the streets, and crucified.

" . . . this chronology of our Lord's Passion appears to do far more justice to the series of events in the Passion itself than does a shorter period of time. . . . There are still difficulties in understanding the Gospel accounts that it does not resolve. But so long as we regard it as a possible explanation, while awaiting further confirmation we may find it an aid to a clearer picture of the Passion of our Lord." (p. 302)

Priestly Virtues

What are the key qualities which Christ demands of His apostle-priests? The basic ones, says Father Spicq, O.P., draw-

ing his answer from three major scriptural passages, are those of the three theological virtues.¹¹

The fundamental virtue required of an apostle-priest is faith. For it is through faith that he will possess the truths of the kingdom which he must preach to the world; it is faith which brings him into contact with the mysteries of the divine life and the "unfathomable riches of Christ" (Eph 3:8) of which he must be a witness. It is not that his faith is different from that of the faithful; but it must have the solidity of rock. It must give him those qualities of steadfastness and stability which are needed in a man who has been chosen to bear witness and to preach. His life must be rooted deeply in the solid truth of firm faith.

In the mission given him by Christ, the priest knows that without Christ he can do nothing, but that with Christ he can do all things. In the Lord, then, he must hope. The Lord has spoken to him: "... take courage; I have overcome the world" (John 16:33). So the priest must place his unshakable confidence and hope in the triumph won by Christ.

To receive, however, from Christ the strength and help which he needs, the priest must also pray. He is not exempted from prayer merely because he hopes in the Lord. Prayer is an integral part of his vocation. "A man of flesh and blood can do divine work only with this effective means [of prayer], by harnessing God's own power to the task" (p. 14). Prayer, therefore, must also be joined to firm hope, if the priest is to be a true apostle of Christ.

In a priest's life, even more central than faith and hope, there must be love. The priest must surrender his whole heart to Christ, both to the person of Christ and the work

¹¹ "Priestly Virtues in the New Testament," *Scripture*, X (1958), 10-16. The second installment of this article appears in the July issue, pp. 84-93; and in it Father Spicq treats of some of the other priestly virtues: compassion, fidelity, prudence, purity, etc.

of Christ, the salvation of souls. "The heart of the priest, locked in the embrace of Christ's love (2 Cor. 5:14), will therefore love souls as Christ loves them and because he loves them (John 15:12)" (p. 15). For a priest, however, this love of souls will mean the humble service of souls. Such was the life and love of Christ; such must also be the life and love of the priest.

SUMMER-SESSION ANNOUNCEMENTS

For many years we have been publishing announcements of summer sessions. Our purpose in doing this is to help our readers to know where they may attend courses or institutes of special pertinence to religious. Directors and deans of summer sessions who wish to avail themselves of this service should carefully observe the following points:

- 1) Only courses of special pertinence to religious should be listed.
- 2) The announcement should be limited to a single paragraph. The length of this paragraph is irrelevant, provided it contains only matters of special pertinence to religious.
- 3) The paragraph should be triple-spaced and prepared in such a manner that it can be sent to the printers without re-typing or editing.
- 4) There should be a reasonable minimum of capital letters, and no words should be typed entirely in capital letters.
- 5) The dates of the summer sessions or institutes should be clearly specified.
- 6) The best time for publishing these announcements is our March number. The deadline for this number is January 5. The next-best time is the May number. The deadline for this number is March 1.
- 7) The announcement should be addressed to our editorial office, REVIEW FOR RELIGIOUS, St. Mary's College, St. Marys, Kansas.

By way of postscript we should like to call attention to a note that we found it necessary to publish in March, 1957. There we stated that most deans who had sent in announcements had either completely or partially ignored our specifications. One reason for this may be that the deans themselves (especially if they are not priests or religious) do not read this REVIEW. We therefore urge that some member of the community show the summer-school dean this announcement.

Preliminary to Adaptation

Sister Maria

DURING THE PAST decade religious have been urged to consider how their mode of life might be adapted to meet the specific needs of our times. Here in the United States various groups have been working to effect the adaptation and renovation of religious life which the Church has recommended.

The REVIEW FOR RELIGIOUS, one of those deeply interested in fostering needed changes, has, in many issues, made available to its readers papal and ecclesiastical statements about adaptation and renovation. "Roman Congregations and the Religious Life," a collection of statements of Roman congregations, dignitaries, and officials of the Holy See, made by Joseph F. Gallen, S.J. (November 15, 1956, pp. 309-27), points to the need for studying the spirit and mind of the founders as a first step toward reform and intensification of religious life.

Articles and commentaries in the REVIEW have also indicated that religious orders ought to study their constitutions, directories, and traditions to determine what directives might be eliminated, modified, or changed in order to accomplish more fruitfully during this century the purpose or end of religious life.

This article, which draws heavily from the *Acta* of the Congress of the States of Perfection (Rome, 1950), makes the point that the study of the spirit of one's order is a necessary preliminary to adaptation and renovation and suggests some techniques which might be used to arrive at a more exact understanding of this spirit and of the ways by which it can be produced in the members of a given order.

The revision of constitutions ordered by the Sacred Congregation of Religious in 1922 did not put an end to constitutional modifications. As the most Reverend Arcadio Larraona, C.M.F., indicated to the mothers general at a congress in Rome (REVIEW FOR RELIGIOUS, November 15, 1954, p. 297), "Rome is ready to consider the advisability of [constitutional] changes on certain points, provided the individual communities show good reasons for the modification they wish to introduce." In regard to changes of custom, he counsels superiors never to fear to request change because such change might be considered disloyal to community traditions.

Modifications of dress and of *horarium*, elimination of class distinctions within an order, these and other changes of custom and constitutions have been directly urged by the Pope as ways in which religious life can be adapted to better accommodate those who enter religious life and those among and with whom the religious labor.

These needed changes in non-essential elements must be made with care in order not to destroy that which makes an order a distinct entity: its spirit. The number of distinct orders, institutes, congregations, and other religious groups in existence today gives evidence of the variety of ways in which the Holy Spirit expresses Himself in different places and at different times according to the needs of the Church. Each order does have a characteristic spirit, peculiar to its work and its specific virtues.

I. Van Houtryve, O.S.B., gives an example of this variety among religious orders with the following illustration of the different approaches orders make to asceticism:

St. Benedict sees asceticism from the angle of humility; and he is, in the Church, the legislator of filial obedience, daughter of humility. St. Francis sees it all from the point of view of poverty. . . . St. Dominic borrows from monastic life fasts and abstinences, the hard bed and silence—but all these practices are seen as reparation, sustenance, and food for the contemplative life; and they are ordered to the apostolic life. . . . Most modern congregations devoted to

action owe to St. Ignatius the spirit of their work—the interior struggle, sacrifice, and the need to give the apostolate its only possible solid base: abnegation and the carrying of the cross. (*Acta*. p. 463-64)

Many similar contrasts of religious groups might be drawn in order to make evident the way in which one differs from another. Religious orders differ because their functions vary; their unique character stems in part from the particular work to which they are ordained: the divine liturgy, the spiritual works of mercy, or the corporal works of mercy. As St. Thomas explains (*Summa*, II-II, q. 188, a.1), "... religious orders may be differentiated in two ways. First, according to different things to which they may be directed. . . . Secondly, there may be various religious orders according to the diversity of practices. . . ."

Even in religious groups dedicated to the same type of work, teaching, for example, one notes marked differences. One religious order may be distinguished from another not by its work but by the specific virtues which are characteristic of its approach to the religious ideal. This religious ideal is our Lord, but as there are hundreds of paintings of Christ—and each different because of the way in which the painter conceived his model—so there are countless ways of striving to imitate this ideal.

In an article on the spiritual formation of the educators of religious, Graziano della Madre di Dio, O.C.D., stresses the dual nature of the individual order's approach to the religious ideal:

In Jesus the great molders of souls who were the founders of religious orders and institutes found their ideal. How interesting it would be to point out in them, besides the generic element, the characteristics of the personal mode. St. Benedict, St. Francis, St. Dominic, St. Ignatius, St. John of the Cross, St. John Bosco, and many others had an educative form of their own that was actualized in the highly differentiated formation of their first spiritual disciples.

Consequently all educators of religious, studying the prototypes of their own religious family, besides the essential exemplary form of Jesus, ought to individuate and to bring out the specific characteristics with which every founder of an order or institute approved

by the Church, and therefore willed by God, has made detailedly more refulgent, varied, and rich the archetype of the Master. (*Rivista de Vita Spirituale*, January-March, 1954, p. 37)

If there is variety in the work and in the virtues stressed by different orders, then there must also be variety of spirit or personality so that it can be asserted that each religious order has a distinctive spirit which is not the same as that of another order.

This spirit—peculiar to a particular order—developed from the thought of the founder about the type of religious group needed to meet the demands of his place, time, and circumstances. It is well to recall that he was inspired to provide for the needs of his own age, but not for the needs of all periods of history without some adaptation by his order as conditions changed. As Abbot Peter Bassett, O.S.B., explains,

Every religious order worthy of this name is born of the coming together of a great religious genius and of a spiritual need of a given time. . . . [This] fundamental religious intention, valid, no doubt, for all time, found its spiritual efficacy only in incarnating itself in a religious form which responded perfectly to the spiritual needs of the age. And the secret of the continuance of these institutions could not have been and will not be able to be in anything but a fidelity to the spirit which created them, joined to a constant care to remain in contact with the history of the Church among men. (*Acta*, pp. 128-29)

It is fidelity to the spirit of one's order that one must strive to maintain when one attempts to follow papal and ecclesiastic directives to adapt rules and customs to twentieth-century life. One cannot be faithful to the spirit of one's order unless one knows with some degree of certainty what rules, what customs, what aspects of life in a particular order are essential to the development of that order's distinctive spirit. The purpose of this discussion is to focus attention on the need for seeking such knowledge about one's own constitutions and customs and to suggest some means of indicating a study of the spirit of one's order.

There is available in Spanish a worthwhile discussion of the fidelity which a religious superior owes to the founder, to the

spirit of the Institute, and to tradition (*Semana de Oración y Estudio para Superiores Religiosas*, Editorial Oculsa, Madrid, 1950, pp. 76-92). One of the points which Gregorio Martínez de Antonana, C.M.F., the author, makes in his discussion of "The Superior and the Institute" is that superiors in newly formed congregations or institutes ought to consider carefully what it is that constitutes the spirit of their own order so as not to stifle the development of this essential quality by seeking to cultivate the spirit of older orders along with or rather than their own. He urges superiors of these recent foundations to take special care to be docile to inspiration and not to make changes based on their own personal whims in matters and problems of government.

Before one can determine what the spirit of one's order is, one must have a clear notion of what is meant by the term **spirit** when it is used in reference to a religious order. In a paper given at a French congress for religious sisters, Victor de la Vierge, O.C.D., states that "**spirit** is what characterizes and gives the order its reason for existence." (*Religious Sisters*, Newman Press, pp. 253-54). He points out two aspects, the objective, which is "the divine inspiration the founder crystallized into rules which provide for the attainment of the end in view," and the subjective, which is "the characteristic and unchanging way of thinking, understanding, and willing which tradition allows us to observe in an order as an institution and in the life and teaching of the members who have gone before." The rules are the first definite statement of the spirit.

Living according to the rule produces the spirit. The spirit itself, like any entity, defies definition. One can state what causes the spirit to develop and what it in turn effects, but to say what **spirit** is in itself is difficult. For all practical purposes, one can identify it with the rules. To equip oneself for more judicious adaptation, one must search for that in the rule which fosters the development of the spirit. At times one can observe rather tangibly the effects of the unique spirit

of an order in the characteristic acts and virtues of individuals in whom the same spirit has been developed through a specific program of formation based on the thought of the founder.

In adapting rules, directories, and customs, one must be careful not to destroy that which develops the spirit. As an aid to superiors and councils, Ricardo Lombardi, S.J., indicates a norm of action for adaptation:

Let superiors therefore keep two objectives in mind. They must carefully preserve unchanged the essence of their institute, without which it cannot endure—at least as long as some useful reason for its endurance remains. But at the same time they ought to promote a reasonable evolution in those things which do not pertain to the substance of the institute, and which, if stubbornly kept unchanged, will themselves lead to its death.

Let us consider now what are the essential things which can be enumerated in brief summary: 1.) the end or fundamental reason for the Institute, 2.) its peculiar spirit which has been praised by the Church, 3.) all those things which are necessary for attaining the end or preserving the spirit. These features are to be maintained unaltered. Those things which were selected for some peculiar reason or for a certain time and circumstances as more suitable then to attain the end and promote the spirit, are to be subjected to continuous examination, and whenever a real necessity occurs, they can be changed. Indeed they are a means, not an end, and means are to be fitted to an end—certainly the end should not bend to the service of the means. (*Acta*, p. 117)

Our times demand that religious have the courage to make changes in their mode of life. The Pope and the hierarchy have gradually initiated and effected great changes in the liturgy in order to facilitate twentieth-century man's approach to the sacraments. The call for adaptation in religious life aims to enable the religious to achieve greater success in bringing Christ's message to the modern world. To adapt effectively one must know what one is adapting and why and how one is to do it. Adaptation requires knowledge of the unique personality of one's order.

To arrive at a greater degree of self-knowledge, one studies what man is, what he can become, and how one man differs from another; and then one judiciously compares this knowl-

edge with one's knowledge of self to determine what manner of man one is. In similar fashion those who wish to study the spirit of their order should delve into the historical development of religious life. To attain a better understanding of the *raison d'être* of their own order, they might consider the foundation and growth of various religious orders, the regulations the Church has made in regard to religious orders, and the development of the religious ideal up to the present time. Thus they will be able to discern how contemplative, active, and mixed religious orders fit into that "variety which surrounds the Queen."

One might begin a review of the foundation and development of religious orders by examining the four rules, Benedict's, Augustine's, Basil's, and Anthony's. Of particular interest would be the one from which one's own rule has evolved.

After having considered the meaning of the term *spirit* in its application to a religious order and after having surveyed the historical development of religious orders in general, one would be ready to proceed to the study of the foundation and development of one's own order. A study of the growth of one's order implies examination not only of the history of its schools, monasteries, hospitals, and other institutions; but more important still it implies consideration of the historical development of the founder's thought as it has been applied, modified, and defined through the centuries by superiors, chapters, bishops, and the Holy See, or even by members of the order who have studied and written about the founder, rule, constitutions, patrons, works, virtues, and achievements of the order.

Many orders have writings by their founders which are similar to the *Interior Spirit of the Religious of the Visitation* (Newman Press, 1943). Having such a book at hand, the religious should examine it to ascertain what is essential and what is not. For example, the Religious of the Visitation might make a profitable study by determining how they have applied

and defined the thought of St. Francis de Sales and of St. Jane Frances de Chantal through the centuries up to the present time. Janet Erskine Stuart has done such an analysis in her pamphlet **The Society of the Sacred Heart**. Her work exemplifies a step in the historical development of the thought of the founders of her society. Today, perhaps, still another analysis might be made by her society.

In such consideration of the historical development of the order and of the thought about the purpose and spirit of the order, what one is striving to learn is what is essential in the rule, in the customs, and in the formation and life of the given religious society. One wishes to discover what must be preserved when making recommended adaptations.

Painstaking research and thought are only preliminary steps. More is required than writing carefully documented histories of the order. Study of the spirit of one's order should mean group discussion, perhaps by the general chapter, perhaps by the newly appointed superiors, or by all superiors periodically. Such a study might even lead to inter-congregational discussion on points of rule and implementation of rule, especially on matters that might concern several orders of similar work or characteristic virtues.

The congresses and conferences (Vocation Institute, Sister Formation group in the NCEA, the Sisters' Institute of Spirituality) already being held annually or more frequently all show the value of inter-congregation discussion on specific topics of common interest. It might prove profitable, for example, for several congregations having St. Vincent de Paul as a patron or a founder to analyze together points from his writings that are a common source of inspiration. Perhaps orders dedicated to the Blessed Mother might consider how they each honor her in a particular way. Through such conferences of several or of many orders of similar work or ideal, it would seem that all might become more aware of how they differ from and are similar to their fellow-congregations. Such

conferences would be of benefit if nothing more were accomplished than a renewal of the religious spirit, the renovation which is being urged.

Greater and more precise knowledge of the distinct personality of one's order should enable the individual order to foster with greater skill, then, the growth of this characteristic spirit by careful adaptation, by renovation through the means peculiar to its own development, and by a program of formation which would have greater likelihood of achieving its goal because the educators of the young religious would be better informed as to the characteristics they were seeking to cultivate in their students.

Over-preoccupation with the spirit of one's own order, however, or over-emphasis on the thought of one's founder can give rise to certain evils. Members of an order might develop the wrong kind of loyalty to the order and to the founder. They might adhere too closely to the letter of his thought, rather than to the spirit of it. They might even adhere to the thought of the founder when the Church clearly indicates another course of action.

An order's growth can be stifled by the "party spirit" which develops by exclusive clinging to the ideal of one's order as if there were only that one approach to the religious ideal. Such procedure keeps the "spirit" locked up in an ivory tower and does not permit it to profit from the energizing influences that honest contrast with the ideals of other religious orders might give. Such contrast would bring out ever more distinctly the personality peculiar to one's order rather than distort it.

This undue clinging to one's specific way of life leads to the wrong type of loyalty to one's order. As A. Trape, O.E.A.A. points out:

The common good to the love of which we are dedicated by religious profession is not the good of a monastery or a given order . . . but the good of the Body of Christ which is the Church. . . .

Greater unity and cooperation is to be fostered among religious families. . . . The love therefore of one's own religious house or province, since it has as object a particular good, though one common to many persons, can be immoderate and can stand in the way or retard the more universal affection which is owed to the order or congregation and in this way the strength and unity of an order or congregation can be weakened. In the same way, but indeed in a stronger sense, love toward one's own order or congregation can foster a certain party spirit and detract from the charity by which we are ordered to love the universal Church. (*Acta*, pp. 248-49)

Another aspect of this undue respect for one's own ideal is a narrow holding to the letter of the founder's thought. As Canon Leclercq remarks, "By this fidelity to the letter of the law religious end by doing the reverse of what their founders wish. . . . The happy mean is to be found in great fidelity to the spirit in which the orders were founded, combined with considerable flexibility as regards material forms; such flexibility will be the product of detachment." (Leclercq, *The Religious Vocation*, pp. 64-66)

By applying too rigidly every minor prescription of the constitutions, religious would run ashore on those difficulties against which the Pope and theologians advise when they recommend adaptation. Religious (particularly superiors, councils, and chapters) ought to develop a habit of standing back and determining the general principle the founder was applying to his given time and circumstances and then launch bravely forth to apply the same principle to their own times and needs regardless of whether such application means one more hour of sleep daily than the founder prescribed, an annual vacation, a rather complete change of *horarium*, or the abandonment of the diet and clothing which the founder thought suited to his century and purpose.

Archbishop T. D. Roberts, S.J., states a truth that the religious of our times must master: "'Reform' is not heresy even when it faces boldly up to the truth that Our Holy Mother Foundress was not given by God to speak the last word of wis-

dom for all times. Nobody ever was—not even Our Holy Founder.” (*Black Popes*, p. 40)

A third evil to be guarded against in seeking to develop the spirit of one's order would be adherence to the founder's thought when the Church herself commends or even commands modification. Undoubtedly the prescription (after the promulgation of the new Code of Canon Law) that all rules were to be submitted to the Sacred Congregation of Religious for re-examination brought changes in the rules of orders that had been living by those rules for centuries. Some of these modifications might not have seemed in line with the thought of the founder of the order, but it is to be remembered that the life of an order flows first from the Church to whom the founder and his followers turned for approval and recognition of what they believed to be inspired by the Holy Spirit.

“Our subjection to the Church ought to be so great and of such a kind that we take away nothing from her, and certainly not the owed reverence with which we observe all the holy rules,” says Father Lombardi, S.J.

For these things, indeed, are rules for us not because they were written by a certain holy man (because no one can impose rules on us in virtue of the fact that he is holy); they have the force of juridical norms and impose an obligation because they derive their force from the approbation of ecclesiastical authority. To this authority, then, which is a fountainhead of our obligations and which remains a living thing (whereas the holy founders are dead) we surely owe greater reverence than to any internal constitutions of our institutes. To this authority we should subject ourselves wholly in all things which concern the vow and we should do this according to the same contract by which we subject ourselves to Jesus, king of all saints. And finally, it is from this authority that we ought to look for a renewal, with courageous spirit, of all things which are necessary, when internal power is not strong enough to prevail. (*Acta*, p. 122)

When one initiates a study of the spirit of one's order, one ought not fear these evils which spring from a wrong emphasis on the spirit of one's order. The purpose for determining what this spirit is is to facilitate adaptation to the needs of our time and our world conditions. Such adaptation, judi-

ciously made according to the mind of the Church, would tend to free the order of the very errors to which the wrong kind of preoccupation about the spirit might lead.

There is, indeed, reason today for the study, review, analysis, clarification, and understanding of what is meant by the spirit of one's order. The changes of this century require adaptation and renovation.

Out of loyalty to their founders, religious must heed the advice of Arcadius Larraona, C.M.F.:

By doing today what they [the founders] would do in our place, what they would do if they were living in our own times, we shall continue their work. They live; they have a right to live in us; and we have the sacred obligation to carry on their work and to live in their spirit. (Larraona, C.M.F., *Religious Community Life in the United States*. Proceedings of the Men's Section of the First National Congress of Religious in the United States, pp. 232-35)

By the spirit an order lives. By careful adaptation and fervent renovation according to the spirit of the order, religious groups will meet the needs of our times. Such adaptation and renovation can be initiated by thorough study of the distinctive spirit of one's own order.

MEDICO-MORAL PROBLEMS

The Catholic Hospital Association announces that the series of booklets entitled *Medico-Moral Problems*, by Gerald Kelly, S.J., have been revised and are now available in a single volume. The revision entailed dropping obsolete matter (e.g., on the Eucharistic fast), bringing all medical facts and opinions up to date, adding chapters on recently discussed topics (e.g., the use of hypnotism as an anesthetic), supplying a list of pertinent papal documents, and composing a comprehensive index.

The new volume—also entitled *Medico-Moral Problems*—includes most of the moral principles and practical problems with which members of the medical profession, especially those associated with Catholic hospitals, should be familiar. The price is three dollars per copy, with discounts for quantity orders. The book, as well as information about it, can be obtained from: The Catholic Hospital Association, 1438 South Grand Boulevard, St. Louis 4, Missouri.

Survey of Roman Documents

R. F. Smith, S.J.

[The following pages will give a summary of the documents which appeared in *Acta Apostolicae Sedis* (AAS) during the months of June and July, 1958. Throughout the article all page references will be to the 1958 AAS (v. 50).]

The Encyclical *Meminisse Iuvat*

ON JULY 14, 1958 (AAS, pp. 449-59), the Holy Father issued the first encyclical that he has published during the current calendar year. Recalling that it has always been his custom, as well as that of his predecessors, to implore the help of the Virgin Mother of God at times when special dangers threaten the Christian people, His Holiness then pointed out that such a time or danger exists in the world today. For, as he remarked, we are living at a time when latent discord among the peoples of the earth holds the entire world in the grip of anxiety; and the tension is only increased by the fact that men have now discovered terrible weapons of destruction which can bring ruin not only to the vanquished but also to the conquerors and even to all of humanity.

If, the Vicar of Christ continued, one searches the reasons for this state of affairs, it will be seen that the present situation exists because men have forgotten the authority of God and love for one another. These in turn have been forgotten because men have ignored the Christian religion which alone teaches the fullness of truth, authentic justice, and divine love. Indeed in large sections of the world the Church is suffering cruel persecution. Bishops have been driven out, Catholic publications have been silenced, schools have been closed, missionaries have been expelled, and above all every attempt has been made to rupture the union of the local churches with the Holy See, the source of all Catholic unity.

Just as, the Pope added, Christians of apostolic times would join together in prayer for their brethren who were being persecuted, so too today's Christians in Europe and the Far East who have so long endured persecution should not be deprived of the help and the prayers of their fellow Christians. Consequently the Holy Father asked that prior to the feast of the Assumption a novena be held during which all Catholics of the entire world should plead to God through the Blessed Virgin for the persecuted Christians of those regions. To these prayers Christians must also add a reform of life without which their words will never be pleasing to God. In this way, the Holy Father concluded, Christians of today will once more manifest the truth of the words of the **Letter to Diognetus**: "Christians are in the flesh, but they do not live according to the flesh. They live on earth, but their true citizenship is in heaven. They obey the laws which are promulgated, but by their way of life they surpass all such laws. . . ."

The Consistory of Cardinals

In the issues of AAS considered in this survey may be found the proceedings (AAS, pp. 393-440) of the first consistory of Cardinals held since May, 1954. The first session was a secret consistory held on June 9, 1958. At that session Cardinal Tisserant was made Camerario of the College of Cardinals, replacing Cardinal Ottaviani in that position. Two of the Cardinals, Cardinal Mimmi and Cardinal Costantini, changed their cardinalatial churches in Rome. Afterwards the Holy Father published a list of all hierarchical appointments made since the last consistory; the appointments included 2 patriarchs, 123 archbishops, 635 bishops, 9 prelates nullius, and 1 abbot nullius. After the reading of these appointments and after His Holiness had confirmed the elections made by the synod of the Chaldean bishops as well as those made by the synod of the Maronite bishops, the cardinals listened to a report from Cardinal Cicognani, Prefect of the Congregation of Rites, concerning the life and miracles of Blessed Charles of Setia and of Blessed Juana

Joaquina de Vedruna de Mas. At the conclusion of the report each cardinal was asked to give his opinion on the possibility of canonizing the two blessed. The consistory closed after recently appointed archbishops had submitted their petitions for the pallium.

Immediately following the secret consistory, a public consistory was held on the same day; this session consisted in further consideration of the causes of the two blessed mentioned above. On June 16, 1958, a semipublic consistory was held. Here the Holy Father asked the cardinals their considered opinion on the advisability of the canonization of the two blessed already mentioned. Since all the cardinals favored the canonization of the two, the Pontiff closed the consistory by announcing his intention of canonizing the two blessed on November 23, 1958.

Four Allocutions and a Message

On April 28, 1958 (AAS, pp. 361-64), the Vicar of Christ delivered an allocution to the members of an Italian group interested in caring for orphaned children of the working class. After telling his listeners that the ideas of justice, of respect for each human person, and of pity for the humble come from the gospel and not from the doctrines of materialism and individualism, the Pope pointed out to his listeners that their work for orphans must be animated by an intense sentiment of charity, for orphans are in greater need of the warmth of intimacy and goodness than they are of food and clothing; orphanages, he said, must be father, mother, brother, and sister to the orphan. The Pontiff concluded his talk by urging his listeners to continue their work, since already in the beginning of Christianity (James 1:27) it was noted that care for orphans is an important function of the Christian religion.

On the Feast of St. Joseph the Worker, May 1, 1958 (AAS, pp. 365-69), the Holy Father addressed an assembled group of 20,000 Italian workers. At the beginning of his allocution His Holiness thanked God for the happy changes

that have occurred in the world of labor during the last 100 years. A hundred years ago, he remarked, no one would have thought that there would exist in so many nations a working class equal in rights and dignity to the other classes of society. Similarly, too, a hundred years ago no one would have dreamed that one day troops of workers would be gathered around the Vicar of Christ to celebrate with him the day of labor in a Christian way.

The Pope went on to warn his listeners that whenever and wherever social reform has been attempted without Christ and against Christ, all the real rights and the true liberty of the worker have been lost; for solutions based on materialistic principles neglect that which is best and most important in the worker: his soul and his eternal destiny.

In the second part of his allocution Pius XII encouraged his listeners to continue their support of associations of Catholic workers. These associations in turn should provide the workers with everything that is necessary to perfect them as men, as workers, and as Christians. Moreover, such associations of Catholic workers should assist their members in times of abnormal circumstances such as sickness. However, the Vicar of Christ concluded, the charity of such associations should not be restricted to their own members; rather it must extend to all men, especially to those other workers who, assailed by a daily propaganda of hatred and violence, are exposed to the danger of losing their sense of human pity and their conception of the human race as one family.

On May 16, 1958 (AAS, pp. 369-70), the Pope spoke to the members of the NATO Defense College, expressing his regret at the state of the world that forces them to teach alertness against attacks from other human beings and telling them to continue their work in the confident hope that the day will come when protection and defense can be ensured with a minimum of force and when truth and justice are the guide posts of those who lead the peoples of the world.

On May 21, 1958 (AAS, pp. 370-73), the Holy Father addressed a group of Italian women engaged in giving spiritual assistance to the members of the armed forces of Italy. In the first part of his allocution, the Pontiff outlined the teaching of the Church with regard to war. The Church, he said, has never accepted the doctrine of those who maintain that power is the only foundation of international relations. War, he said, is not the promoter of the highest masculine qualities nor is it the stimulator of fecund initiative, even if at times it is the occasion and catalyst for growth in science and technique. In short, war is not something that the Church regards as licit in every circumstance. Nevertheless, the Church has never taught that war is always reprehensible, for under certain conditions a nation may justly take up arms to defend itself.

The struggle between Cain and Abel, the Pontiff continued, marked the beginning of the history of war. Since then the entire history of mankind has been a history of war, a history which culminates in the present time when war is a conflict between entire peoples and when every physical, moral, economic, and industrial force is utilized for the prosecution of war. It is for this reason, he added, that every nation today seeks an army proportioned to its needs, one that lacks nothing from the viewpoint of a strong, ready, and energetic defense of the country. The Pontiff concluded this first part of his allocution by telling his listeners that Italy too has a right to such an army for defense, even though there is no doubt that Italy sincerely desires peace.

In the second part of his allocution the Pope gives his listeners warm encouragement to continue their work of giving spiritual assistance to the members of the Italian armed forces. It is true, he admitted, that army life helps physical development and aids in self-assurance and maturity; nevertheless the life also presents many evils and moral dangers which may destroy in the soldier the divine life within him. Hence, he

added, one of the prime needs in the army is that of priests who have a profound knowledge of a soldier's life; accordingly chaplains for the armed forces should be chosen from among the best priests and then given every preparation that will train them for their work. In conclusion the Pontiff told his listeners that in their work they must take the place of mothers and sisters to the soldiers and pointed out to them the many opportunities they will have to save the faith of many of the soldiers as well as lead others of them into the Church.

On June 10, 1958 (AAS, pp. 446-48), the Pontiff sent a written message to a Paris meeting of an international congress on family life. In the message he pointed out that a strong civic and social order must be based on a conception of marriage and of the family that is conformable to the order established by God. Consequently he urges the members of the congress to spare no effort to achieve those conditions of a decent and happy family life in which the exigencies of morality are not sacrificed to the satisfaction of the individual.

Other Documents

By an Apostolic Constitution dated June 3, 1958 (AAS, pp. 460-64), the Holy Father announced the founding in Rome of a Pontifical Institute of Pastoral Work. The new institute, whose purpose it is to foster the pastoral development of the diocesan and regular clergy, will be part of the Pontifical Lateran Institute and will provide two distinct courses of training. The first course, of one year duration, will be intended for the training of the ordinary priest in his future pastoral work; the second course will consist of a two-year program leading to a doctorate in sacred theology; this second course is intended for those who will be future teachers of pastoral theology. Statutes for the new institute are to be published later; the institute was placed by the Pontiff under the patronage of Our Lady, Queen of the Apostles, and under

that of two popes noted for their zeal for pastoral care: St. Gregory the Great and St. Pius X.

In another apostolic constitution, this one dated June 10, 1957 (AAS, pp. 345-47), the Holy Father set up an Apostolic Exarchate in England and Wales for Ruthenians of the Byzantine rite living in England. Archbishop Godfrey of Westminster was made exarch of the group.

On November 19, 1957 (AAS, pp. 386-88), the Sacred Congregation of Rites approved the introduction of the cause of the Servant of God, Mary Teresa Zonfrilli (1899-1934), professed member of the Congregation of the Daughters of Our Lady of Mount Calvary. On January 7, 1958 (AAS, pp. 388-90), the same congregation gave its approval to the two miracles necessary for the canonization of Blessed Charles of Setia (1613-1670), lay brother of the Order of Friars Minor. On March 28, 1958 (AAS, pp. 486-87), the congregation issued the decree that the canonization of Blessed Charles could be safely proceeded with; under the same date (AAS, pp. 488-89), it issued a similar decree with regard to the canonization of Blessed Juana Joaquina de Vedruna de Mas (1783-1854), widow and foundress of the Carmelite Sisters of Charity.

On November 21, 1957 (AAS, pp. 375-83), the Sacred Congregation of the Consistory issued legislation which henceforth will govern the Apostolate of the Sea; the group, first approved by Pius XI, was founded in Glasgow to work for the spiritual, moral, and social welfare of maritime personnel. On January 23, 1958 (AAS, pp. 480-83), the same congregation issued a decree establishing a military vicariate in the Dominican Republic. A later decree of the congregation dated February 11, 1958 (AAS, p. 483), appointed Archbishop Pittini as the military vicar of the republic.

The General Chapter

Joseph F. Gallen, S.J.

QUESTIONS AND CASES are frequently received on the general chapter. A complete article on this matter would be of prohibitive length. It would also be excessively detailed and technical. We believe that the practical purpose of such an article will be better attained by presenting the matter under the form of questions and cases. The following questions are the third and last part of a series.

VII. Counting Ballots

33. There were twenty-nine valid votes on the first balloting for the election of our mother general. Sister A received an absolute majority of fifteen votes and was therefore elected. However, if she voted for herself, her vote was invalid (c. 170), she did not receive an absolute majority, and consequently was not elected. Should we have done anything to make sure that she had not voted for herself?

An invalid vote does not of itself invalidate an election or a balloting. The invalid votes are simply not counted in any way. An invalid vote does invalidate the election if it is certain that the person would not have attained the required number of votes without the invalid vote (c. 167, § 2). The only invalidating effect that can cause a practical difficulty is a vote for oneself. This difficulty occurs, as in the present case, when the election was decided by only one vote. Some institutes demand that each elector place an identifying symbol, chosen by himself, on his ballot, e. g., a cross, star, name of saint, etc. Another form of the same type obliges the elector to write his own name on the ballot or voting ticket, seal it within a fold, place his symbol within another sealed fold, and write his vote within the last sealed fold. If the present case occurs, the one elected is obliged to identify his vote to the president and tellers to determine whether he voted for himself. In a few institutes, an added vote is required when the one elected is a member

of the chapter. Thus Sister A would not have been elected in the present case unless she obtained sixteen votes. Outside of a most rare exception, none of these forms is in use in lay institutes. The elector writes only the name of the person he votes for on the ballot and folds it.

Therefore, Sister A cannot be obliged to identify her vote in the present case. The constitutions do not impose this obligation, and she is presumed to have acted rightly, not evilly. The election is to be held as valid, unless it is not merely probable but certain that she voted for herself, e. g., from her own voluntary declaration. If she actually gave her secret vote to herself, all of her acts as mother general will be certainly valid, since canon 209 supplies also dominative power in common error. However, she is obliged to refuse the election or to petition its sanation secretly from the Holy See. Cf. De Carlo, *Jus Religiosorum*, n. 137; Parsons, *Canonical Elections*, 163; Beste, *Introductio in Codicem*, 214.

34. What is the meaning of our constitutions, which say of all elections that in a tie on the last balloting "the senior by first profession is elected, but in a parity of profession, the senior by age"? For example, I, Brother A, took my vows first in our profession band, but the one who took his vows immediately after me, Brother B, is four years older than I. If the two of us were tied on a last balloting, which would be elected?

Brother B would be elected. The pertinent words of canon 101, § 1, 1°, on this case are: "if the president does not wish to break the tie by his vote, that one is elected who is senior by first profession or by age." The constitutions of lay institutes practically never give the president the right of breaking the tie in an election. Therefore, with the exception of this clause, your constitutions are the same as the canonical norm of canon 101, § 1, 1°; but the sense of this canon is the day of profession and the day of birth, not the hour, minute, or second of profession or birth. The proof is as follows.

1. From the usage in other canons. Canon 635 states that religious transferring from one monastery to another of the

same institute lose all rights of the former monastery and assume the rights and obligations of the latter from the day of the transfer. Canon 640, § 2, declares that a secularized religious who is readmitted into religion assumes his seniority from the day of his new profession. The Code Commission replied that the precedence of a suffragan bishop in a provincial council was to be determined from the day of his proclamation or election (Bouscaren, *Canon Law Digest*, I, 88).

2. *From the nature of the matter.* This canon gives a universal norm that is to settle *ipso facto* and immediately a tie on the last balloting. Therefore, it is a norm that is universally applicable, readily knowable, and applicable absolutely, not conditionally, e. g., seniority by age considered objectively is to break the tie, not if it is known who is the senior by age. From the nature of the matter, age is to be taken as the day, not the hour, minute, or second, of birth. How many know the hour or minute of their birth? How often is the hour or minute of birth noted even in ecclesiastical or civil records? If this is true of age, it is to be affirmed also of first profession, since the two are expressed in a parallel manner in the canon. The same argument is verified for first profession considered in itself. It is at least ordinarily possible to determine the order of professions of the same day in the province or institute that has only one novitiate, even though I, with many others, do not recall whether I was third or eighth in taking my first vows. However, the norm is universally applicable. If two religious who are tied made their first profession on the same day and in ceremonies that began at the same hour, but one in New York and the other in California, how could there be certainty of the minute at which each profession began? Did each Mass begin on time? What was the relative rapidity of the priests in saying Mass? What was the length of each sermon? How many institutes keep a record of the hour, minute, and second of each profession?

3. From the practice of the Holy See. In approving constitutions, the Sacred Congregation of Religious almost constantly words the canon: "if they made their first profession on the same day, the senior by age is elected."

4. From the doctrine of authors. Practically no author has adverted to the difficulty presented in this question, but the following at least implicitly affirm the solution given above: Schaefer, *De Religiosis*, n. 258; Jone, *Commentarium in Codicem Iuris Canonici*, I, 114; Muzzarelli, *De Congregationibus Iuris Dioecesiani*, 216, note 5; Parsons, *Canonical Elections*, 154; Bastien, *Directoire Canonique*, n. 48; Fanfani, *De Religiosis*, n. 366; Abbo-Hannan, *The Sacred Canons*, I, 156.

The hour, minute, or second may be followed in other matters for determining precedence; but in elections, except in the very few lay institutes that establish their own norm, the constitutions are only stating canon 101, § 1, 1°, and must therefore be interpreted in the sense of this canonical norm.

35. What is the meaning of this article of our constitutions on the election of the mother general: "If, when the ballots have been counted, it shall appear that no one of the sisters has received a majority of the votes cast, they shall proceed to a second or third ballot; if then the required majority of votes should not yet have been obtained, a fourth ballot shall be taken in which only those two sisters have passive vote who on the third ballot had received the larger number of votes. If on the fourth ballot, an equal number of votes is given to both, the senior by profession or, if they are equal, the older in years shall be considered elected"?

There is no doubt that the article is obscure. An absolute majority is a number that in any way exceeds half the valid votes cast, even if by only a half vote, e. g., nine out of seventeen, ten out of eighteen. A relative majority is a number of votes for one person larger than for any of the others singly, although less than for all the others taken together, e. g., if seventeen valid votes are cast and Sister M. Agatha receives seven, Sister M. Bernice six, Sister M. Callista three, and Sister M. Damien one, Sister M. Agatha is elected on a balloting in

which a relative majority is decisive. Active voice is the right to vote in a chapter; passive voice is the right to be elected in a chapter. Passive "vote" in this article should be passive voice, and "senior by profession" should be "senior by first profession." Therefore, the sense of the article is that an absolute majority is required for an election on any of the first three balloting. If an election has not resulted, a fourth and last balloting is to be held. Only the two sisters who had the highest number of votes in the third balloting can be voted for in this last balloting, i. e., they alone have passive voice. This article does not deprive these two sisters of active voice on the fourth balloting, as is now the universal practice of the Holy See in approving constitutions. Of the two, the sister who receives the larger number of votes on the fourth balloting is elected. If this balloting results in a tie, the sister who is senior by first profession is elected; if the two made their first profession on the same day, the senior by age is elected.

36. Our constitutions state of the elections of the general officials: ". . . if in neither the first ballot nor in the second ballot an absolute majority of votes is obtained, a relative majority will be decisive on the third ballot." Who is elected according to this norm when two or more are tied on the third ballot?

The full canonical norm (c. 101, § 1, 1°) is that the president of the election has the right to decide the tie on the third balloting by his or her vote; but, if he does not choose to do this, the tie is broken in a lay institute by seniority of first profession or by age. If your constitutions give the president this right in other elections, he has the same right here. If they do not, as is almost universally true in lay institutes, the president does not have this right; and the tie is broken only by the day of first profession or the day of birth.

37. According to our constitutions, a tie on the fourth and last balloting for the office of superior general is broken in this way: the older by first profession is elected superior general and in case the religious made their profession on the same day, the older in age is elected. The article for the elections of the general officials states that a relative majority is

sufficient on the third and last balloting but that, if there is a tie, the older in profession is elected. The latter article says nothing about age. Who is elected in the latter case when two or more religious are tied on the third balloting but all made their first profession on the same day?

As in the preceding case, the second article has merely omitted part of the canonical norm. This is clear also from the fact that age is included in the first article. Therefore, the question of the tie is to be decided by the canonical norm of seniority by the day of birth.

VIII. After the Election

38. The constitutions of our diocesan congregation of sisters say simply that the local ordinary has the right of confirming the election of the mother general. What is the meaning of this authority?

In virtue of canon 506, § 4, the presiding local ordinary has the right of confirming the election of the mother general in diocesan congregations. Therefore, three things are required to complete the election in such a congregation, the required number of votes, acceptance, unless this is commanded by the constitutions, and the confirmation of the local ordinary.

(a) **Competent local ordinary.** The right to confirm an election is the authority to ratify or rescind the election. Confirmation appertains to the ordinary of the diocese in which the election is held, not to the ordinary of the motherhouse as such. The ordinary may delegate his power of confirming or rescinding the election, e. g., to the priest he has delegated to preside at the election.

(b) **Norm for giving confirmation.** The general canon on elections, 177, § 2, enacts that the competent superior must give the confirmation if the election was legitimately performed and he judges the one elected qualified for the office, even if in his judgment this person is not the more or most qualified. However, canon 506, § 4, treats specifically of the right of the local ordinary to confirm or rescind the election of a mother general in diocesan congregations and describes this right as the

authority to confirm or rescind the election according to his conscience. This last phrase has led many canonists to hold that the ordinary is given a wider power in this case than in the general canon, 177, § 2. In this opinion, the local ordinary may not licitly act on mere whim, human motives, or personal preferences, but only on reasons based on the common good of the congregation. This being presupposed, he has the right of rescinding the election also if he judges that the more or most suitable person was not elected. Other canonists hold that the ordinary must conform to the general canon, 177, § 2, also in confirming the election of a mother general. The opinion granting the ordinary the wider power is at least more probable, if not certain, from the clearly distinctive wording of canon 506, § 4. The right of confirmation and rescission is not a right of appointing the mother general. If the ordinary refuses the confirmation, the chapter proceeds to a new election.

(c) **Confirmation of other elections.** Canon law demands confirmation only for the election of the mother general of a diocesan congregation, not for that of any other religious superior or official. By the law of the constitutions, confirmation is required for the election of the superioress in some monasteries of nuns and usually the confirmation of the mother general with the consent of her council is necessary when the mother provincial and the provincial officials are elected in the provincial chapter. The competent superior for such a monastery is the local ordinary, if the monastery is subject to him, or the regular superior, if the monastery is subject to regulars. The confirmation in all such cases is to be given according to the general norm of canon 177, § 2.

39. The constitutions of our pontifical congregation give a form of words by which the local ordinary is said to confirm the election of the mother general. Is this in accord with canon law?

The right of confirming an election is the authority to ratify or rescind it. In virtue of canon 506, § 4, the ordinary of the place of election has the right of confirming the election of

the mother general in diocesan congregations only. Canon law does not require confirmation for the election of any other religious superior or official. It is true that confirmation can be demanded by the law of the particular constitutions, e. g., in the case of the election of the superioress in some monasteries of nuns. However, the Holy See does not grant the local ordinary the right of confirmation in approving the constitutions of pontifical congregations. Furthermore, the constitutions in question contain no article granting this extraordinary right to the local ordinary. Therefore, the word "confirm" in these constitutions is to be interpreted as a wide use for the accurate word "proclaim," i. e., when an election has resulted, the president of the chapter announces this fact and the name of the one elected (c. 174). Cases of such a wide use of "confirm" are found in other documents of the Holy See and in authors. Cf. Battandier, *Guide Canonique*, n. 382.

40. The president at the election of our mother general was a priest delegated by the local ordinary. At the end of the first balloting, the president proclaimed the election, i. e., announced that an election had resulted, with the name of the one elected (c. 174). He did not announce how many votes this sister had received, whether other sisters had received any votes, nor obviously the number of votes received by such other sisters. 1. Was this omission of the president contrary to canon law and thus illicit? 2. Was the election thereby invalid?

This question has been proposed several times and has already been answered in the *REVIEW FOR RELIGIOUS*. On this occasion, we shall strive to be more complete, even though this implies a cumbersome burden of citations. There is no doubt whatever that the omission of the president was contrary to canon 171, § 2, and therefore objectively illicit. This canon commands that the names of all voted for and the number of votes each received must be announced in every balloting ("palamque faciant quot quisque retulerit"). The canon permits that the announcing be done in either of two ways, i. e., the vote on each ballot, or voting ticket or slip, is announced to the capitulars or the names of all voted for and the total

received by each are announced only at the end of the balloting. It is much better and is the usual custom to announce the votes in both ways.

The further question can be and is now again asked whether an election is invalid (1) if the number of votes received by the elected candidate is not published to the capitulars or (2) the number of votes received by the other candidates is not so published. Most authors do not even mention invalidity with regard to either case in their explanation of the pertinent canon, 171, § 2. Most also implicitly deny invalidity, because they list the causes of the invalidity of elections without including either of these cases. (Schaefer, *De Religiosis*, n. 527; De Carlo, *Jus Religiosorum*, n. 150; Vermeersch-Creusen, *Epitome Iuris Canonici*, I, n. 288; Fanfani, *De Religiosis*, n. 116; Pruemmer, *Manuale Iuris Canonici*, q. 79; Bouscaren-Ellis, *Canon Law*, 127; Claeys Bouuaert-Simenon, *Manuale Juris Canonici*, I, n. 331; Brys, *Juris Canonici Compendium*, I, 263; Sipos, *Enchiridion Iuris Canonici*, 129; Geser, *Canon Law Governing Communities of Sisters*, n. 341) Some deny or doubt the invalidity in these two cases. (Vermeersch-Creusen, *op. cit.*, n. 293, 2; Jone, *Commentarium in Codicem Iuris Canonici*, I, 177; Ellis, *REVIEW FOR RELIGIOUS*, 8-1949-159-60) Therefore, there exists no common opinion of authors that invalidity is verified in either case. Furthermore, several of the authors who maintain invalidity express themselves so obscurely that it is difficult to understand what they mean by the publication they require for validity. Goyeneche, *Quaestiones Canonicae*, I, 50-51; Coronata, *Institutiones Iuris Canonici*, I, 278-79; Creusen, *Religious Men and Women in the Code*, n. 76; Parsons, *Canonical Elections*, 151-52, 200; and Lewis, *Chapters in Religious Institutes*, 127, affirm invalidity at least with regard to the first case. Their first argument is that publication of the votes is an essential element of a canonical election. This argument is not certain, since it is admittedly difficult to ascertain what are the essential elements of an election in the code. The second argu-

ment is that the code is here merely reassuming the law before the code, which demanded publication for validity. This argument also is not certain. Canon 171, § 2, does not state expressly that publication of the votes is required for the validity of a balloting. If the intention was to reassume the former law, it seems strange that an invalidating clause was not expressed in the canon, as it is in so many of the other canons on elections, e. g., 162, §§ 3, 5; 165; 166; 167, § 2; 169; 170; 171, § 3; 172, §§ 2-3; 176, § 3; 181, § 2. Therefore, since there is a doubt of law about invalidity in both cases, all such elections are valid (c. 15).

41. The constitutions of our pontifical congregation contain the following article: "In the ordinary chapter, the mother general going out of office shall act as mother vicar until the elections have lawfully taken place." Isn't she out of office entirely as soon as the election of the new mother general is completed and before the elections of the four councilors, the secretary general, and the bursar general?

Yes. The wording of your constitutions follows the *Normae* of 1901, article 225. The sense, however, is that expressed in the question, i. e., the mother general loses all title to the office, also as mother vicar, on the completion of the election of the mother general. The election is completed in a pontifical congregation by the attaining of the requisite number of votes and acceptance, or by the former alone if acceptance is imposed by the particular law of the institute, and in diocesan congregations of women by the added requisite of the confirmation of the ordinary of the place of election (cc. 174-77; 506, § 4). This interpretation is otherwise evident from your constitutions, since the newly elected mother general immediately assumes her office by presiding at the elections that follow and at the chapter of affairs.

The retention and prolongation of the office under the title of vicar is to take care of the case of an election delayed beyond the expiration of the term of the present mother general and of a suspension of the chapter. This occurs when

the choice of the chapter is of one who cannot be elected but only postulated as mother general, i. e., because of a lack of the age, years of profession, or legitimacy required by canon 504, or an election beyond the number of terms permitted by the constitutions. The postulation for the last impediment in a diocesan institute is addressed to the ordinary of the place of election; but in all other cases, whether the institute is pontifical or diocesan, it must be made to the Holy See (c. 181, § 1). In a postulation for the office of mother general, the chapter is suspended until notification is received of the acceptance or rejection of the postulation. A suspension can also occur in a diocesan institute of women when the confirmation of the local ordinary is delayed. It is better to word the constitutions that all elective officials retain their offices until the election to the same office is completed in the following chapter. Cf. *Normae pro Constitutionibus Congregationum Iuris Dioecessani a S. C. de Propaganda Fide Dependendum*, aa. 142, 153.

IX. Chapter of Affairs

42. The constitutions of our pontifical congregation of brothers state with regard to the chapter of affairs: "All these matters are decided by an absolute majority of secret votes." A secret vote takes more time, and I see no reason for secrecy in many of the matters that uniformly come before a chapter of affairs.

The practice of the Holy See in approving constitutions demands secret voting in the chapter of affairs. This voting may be done by a method such as black and white beans. It is admitted doctrine that the voting need not always be secret. If the matter is of little importance or the discussion has made it clear that there is little opposition, the voting may be public, e. g., by rising or raising the hand. A capitular may always request a secret vote on such a matter. If so, the superior general will put this question to a vote. If the absolute majority by a public vote, e. g., rising or raising the hand, favors a secret vote on the matter, this must be had; otherwise, the voting

will be public. A few pontifical constitutions ordain that the voting is always to be public, with the exception of the request for secrecy described above. It is difficult to see why a secret vote should be generally prescribed for the chapter of affairs. There is no general reason for secrecy in the matters listed in the practice of the Holy See as the more important affairs of this chapter.

43. What is the duration of the ordinances of a chapter of affairs in lay institutes?

In constitutions, the acts of the chapter of affairs are variously termed ordinances, enactments, regulations, decrees, and decisions. According to the practice of the Holy See, the ordinances of a chapter in lay institutes are temporary. The *Normae* of 1901 stated that the ordinances of the general chapter remained in force until the next chapter (a. 250). In its present practice, the Sacred Congregation of Religious states that these ordinances remain in force until the next general chapter, in which they may be confirmed, modified, or abrogated. The temporary character of the ordinances has therefore been imposed by the Holy See in the approval of constitutions; it does not certainly follow from the nature of such ordinances nor from canon 24. To avoid any difficulty, the superior general should propose a declaration that all the acts of past chapters are confirmed by the present chapter except insofar as they will be or have been modified or abrogated by this chapter. The temporary character of the ordinances does not demand an explicit confirmation for their continuance; an implicit or tacit confirmation suffices. If a previous general chapter has approved so important a measure as a directory, the sum of the dowry, or the extraordinary expenses for which local superiors must recur to higher superiors and the subsequent chapter omits all action on the matter, it is the implicit or tacit will of this chapter that such a measure is confirmed. Van Hove states this principle as follows: "Many ordinances enacted from dominative power continue to exist on the cessation from office

of the superior who established them, because they are implicitly renewed by his successor, who is presumed to intend that the customary order in a community continue to be observed until he changes it" (De Legibus Ecclesiasticis, I, n. 359, note 4; cf. Jone, *Commentarium in Codicem Iuris Canonici*, I, 46). Furthermore, from the practice of religious institutes, it is the presumption that all existing acts of previous chapters are implicitly or tacitly confirmed by a later chapter except those that it changes or abrogates.

44. Do monasteries of nuns have a chapter of affairs after the elections?

A chapter of affairs is held more frequently and separately from elections in monasteries of nuns, since the chapter in such an institute has a vote in several matters that appertain solely to a higher superior and her council in a centralized institute. These matters vary in different constitutions, e. g., the alienation of property and the contracting of debts, admission of an aspirant into the enclosure, admission of a religious from another institute or monastery, admission to the noviceship and professions, the declaration of fact for an *ipso facto* dismissal, the erection or suppression of a school, and other important matters of the monastery. A chapter of affairs is consequently held after the elections only if any such matters are to be discussed at the time.

45.. Are higher superiors obliged to obey the enactments of the general chapter?

Evidently. The general chapter is the supreme authority within the institute.

Book Reviews

[Material for this department should be sent to Book Review Editor, REVIEW FOR RELIGIOUS, West Baden College, West Baden Springs, Indiana.]

MERCY UNTO THOUSANDS. By Sister M. Bertrand Degnan, R.S.M. Pp. 394. The Newman Press, Westminster, Maryland. 1957. \$6.50.

Sister M. Bertrand began collecting data for *Mercy unto Thousands* in 1945. The years of study, labor, and research have pro-

duced a masterpiece. This book is at once very scholarly and very interesting. The life of Mother McAuley is so well told, in fact, that the vast amount of research into primary sources is almost forgotten till one begins to study the references. Such scholarship and appeal are two qualities often sought, but seldom so well achieved.

As the author traces the life of Mother McAuley, the Divine Providence which guided her life becomes more clearly delineated at each step of her career. At least in its major aspects, God's plan for Catherine McAuley was clear to her religious superiors, if not entirely clear to Catherine herself. That a religious order should be the logical consequence of the charitable work of Mercy House on Baggot Street, Dublin, seemed to be clear to everyone but Catherine. And that the order, once founded, should spread so rapidly was hardly strange. In fact, given the time, place, and other circumstances it would have been strange had the order not so developed. For Mother McAuley was dedicated above all to doing God's work. Her surrender of all her time, wealth, and talents to God, made her a perfect instrument in His hands. So step by step He led her to the accomplishment of a great work—the foundation and propagation of the Sisters of Mercy.

The gifts and talents of Mother McAuley were rare. Soundness of practical judgment, ability in financial matters, intellectual acumen, grace of manner, and perseverance, to mention but a few of her qualities, marked Catherine McAuley as a woman destined for success. Many of these talents, of course, found their fulfillment and perfection in the supernatural order. For the charity, humility, and patience of this great woman were exercised to a degree seldom achieved in the life of a religious.

But the outstanding natural gift of Mother McAuley was her exceptional charm. Her letters, poems, talks, and conversations portray an attractive person. Her ready wit must have supplied many pleasant hours for the sisters in the recreation room. For Mother McAuley's irrepressible optimism and humor always gave her a glimpse of the bright side of life even in her darkest moments. The tenderness and warmth with which she treated the other sisters manifested a woman with an extremely affectionate heart. But she could scold when the occasion demanded it. Her corrections, however, were always temperate; and offense was never given.

In short, this is the life of a very attractive and charming religious very attractively written. Mother McAuley could not be

better presented or represented than she has been in *Mercy unto Thousands*.—J. M. KUNTZ, S.J.

PHILIPPINE DUCHESNE, *Frontier Missionary of the Sacred Heart, 1769-1852*. By Louise Callan, R.S.C.J. Pp. 805. The Newman Press, Westminster, Maryland. 1957. \$8.00.

This life is, as it should be, a monumental work; for it deals with an epic theme. Its story begins about the time of the fall of one nation and ends about the time of the rise of another with the life story of a heroine filling the interval. Mother Callan has laid Catholic readers under an undying obligation for her scholarly yet simple presentation of a heroic woman and dauntless religious facing the rigors of frontier life in the American midwest in the first half of the 19th century, with no other purpose than to make known the glory of the Heart of Jesus. The volume is largely made up of Philippine Duchesne's correspondence with her friend and religious superior, Mother Barat, with the members of her family, and with religious and ecclesiastics with whom her zeal brought her into contact. There is hardly a page in this large book without some extract from Philippine's correspondence. Mother Callan has woven this correspondence into her text to illustrate it and carry it forward, with the result that it is largely Philippine who tells her own story, and does so magnificently. The letters themselves are very interesting, but they are never introduced for themselves, and the reader is never aware that the story being told is arrested or delayed in its progress.

Mother Duchesne was in fact no ordinary letter-writer, where she describes the angry moods of the Atlantic as she crosses it, the picturesque banks of the Mississippi as she ascends it, or the dirt and muck of a Missouri farmyard as she trudges through it. The pictures come alive and tell us as much of the writer as of the subject of her writing.

One cannot help being deeply impressed by the dogged persistence in the face of difficulties, discouragement, and even of opposition shown by Mother Duchesne in the pursuit of her purpose, the salvation of souls through devotion to Christ's own Heart. This she never lost sight of. Lack of means, lack of help, lack of interest on the part of others never deterred her. Poverty, frequently grinding, only opened up new resources of courage. Even failure could not stop her. In fact, her life seems to have been one succession of failures, from her first attempt at religious life which was cut short in her girlhood by the French Revolution, down to her belated excursion to the

Potawatomi in her old age. She had come to teach the Indians the way to God, and the only Indians she met were converts of many years. She had come to a land where the language was other than her own, a language which baffled all her attempts to master it; and when she could not teach, she stitched and sewed and mended. One foundation after another was given up; and she moved from place to place, always beginning anew, until she came to spend her final and failing years at St. Charles, on the banks of the Missouri, where she had begun her work—reluctantly, since she found no place awaiting her in St. Louis where she had hoped to be established.

Behind this unalterable courage and determined will, there was a tender heart. One marvels at the strength of the affection she shows for those she loves, and she loved nearly all she met. Remark- ing on the lack of letters from France with news of her loved ones, she exclaims: "There is not a single religious from France in the community here. But we meet at the same center—the Heart of God. . . ." She loves solitude, but there is a note of poignant loneliness in this cry from the heart.

There was much she met in the pioneer society that repelled her. If we remember that she was of gentle birth, had known the refinement and culture of 18th century France, we can better understand the revulsions she must have felt for the coarseness she met with in the society of the frontier. In her letter to her cousin Josephine, she recalls: "Those happy evenings in Grandmother's house; the simple but charming dinners on Sunday—and those on Monday; the presents given out gradually to each of the younger children. All this comes to my mind. Those happy days in the big family were surely preferable to the proud disdain, the indifference, the affected languor, by which people think they make themselves important and attractive. I continue to live in the same convent a peaceful retreat suited to my age and tastes. My thoughts are often with you and about you, for you are so dear to my heart." The proud disdain, the indifference, the affected languor—simple religious as she was, she was shrewd enough to penetrate the shallow shell of sophistication in the society about her and expose its essential pride.

Philippine was no gloomy ascetic, although she was of a naturally serious disposition. "Yet she was," as Mother Jouve, a niece, testified, "always joyous and animated at the community recreations or when religious came for little visits with her in her room." She had severe interior trials to undergo, but these she kept entirely to herself. She could spend long and happy hours before the Blessed Sacrament,

and she was never more pleased than when she was allowed to live in close proximity to the chapel. Her life had become completely and perfectly integrated in God, "because she realized," as Mother Callan tells us, "with astonishing clarity that He is first, and also last—Alpha and Omega—and that between Him and all else in the universe, there is, there can be, no comparison."

However else she failed, in this she succeeded supremely: she loved God with a consuming devotion and her neighbor with a tireless affection.—WILLIAM J. YOUNG, S.J.

THE TEMPTATIONS OF CHRIST. By Gerald Vann, O.P., and P. K. Meagher, O.P. Pp. 127. Sheed and Ward, New York 3. 1957. \$2.75.

The climate of modern opinion, abetted by the word of Freud and others, may well influence Christians to think that the devil's day is over. Fathers Vann and Meagher show conclusively that Satan's neatest trick is this widespread disbelief in him.

Why was Christ tempted? The authors believe that Christ saw Satan for the shrewd opponent that he is and went forth eagerly to confront him, thus giving us an example of how to cope with temptation and also exposing the devil's wiles at their roots. The book is a psychologico-ascetical study; reading it cannot fail to improve one's understanding of the underlying "predominant passions" which rise to the surface of everyday life in such myriad forms.

The authors first point out that we should not expect to be free from temptations—such perfectionism is already unconscious pride. They then show how Satan waits his chance to attack us when we are weakest and where we are most vulnerable. It is a discerning person who does not allow himself to be so wasted away by fasts and penances that he falls easy prey to the schemes of the Prince of Darkness.

Going through the three temptations individually, the authors show a deep knowledge of "what is in man" as they analyze the appeal of the devil in each situation. Thus they take the temptation to turn stones into bread as an indication of the desire for that sense of security which an abundance of resources can provide, making it difficult even to wish to be poor in spirit. The "perils of the pinnacle" is a temptation highlighting man's excess of trust in himself; it shows how many think they avoid "immorality" by skirting sexual sins only to be heedless of such things as calumny, cruelty, bitterness, and pride.

The third temptation brings into the open the thread underlying this entire episode in our Lord's life. Satan's implication is that God is a poor provider and that the devil himself will give us prosperity and glory. And that indeed is the case—unless one takes a long-range view beyond the frontiers of the immediate here and now.

The book is more than a description of a scene from the life of Christ; it is a profound introspective study of what lies behind much of man's action. As such it cannot fail to give better knowledge of oneself and of the ways of the devil.—RALPH J. BASTIAN, S.J.

BOOK ANNOUNCEMENTS

THE BRUCE PUBLISHING COMPANY, 400 North Broadway,
Milwaukee 1, Wisconsin.

Fathering-Forth. By John H. McGoe, S.F.M. A book by a priest for priests. In it Father McGoe evaluates what he has learned of the life of a priest both from personal experience and from observation. He has many a criticism to offer, but they are all of the constructive kind. Priests will find much matter for serious consideration in these pages. Pp. 188. \$3.50.

DAUGHTERS OF ST. PAUL, 50 St. Paul's Avenue, Jamaica Plain,
Boston 30, Massachusetts.

Glories and Virtues of Mary. By the Very Rev. J. Alberione, S.S.P., S.T.D. Translated by Hilda Calabro. The book is divided into three parts. The first deals with the glories of Mary; the second, with the virtues of Mary; and the third, with devotion to Mary. Each chapter concludes with some striking incident in the lives of great men and women illustrative of their deep devotion to the Mother of God. The book is well illustrated with full page reproductions of famous masterpieces. Pp. 251. Cloth \$3.00. Paper \$1.50.

Mary, Mother and Model. Feasts of Mary. By the Very Rev. James Alberione, S.S.P., S.T.D. Translated by Hilda Calabro. The Roman Missal contains thirty-seven Masses in honor of our Lady. Not all of them are for the universal Church. Thirty of these feasts are considered in this volume and presented as meditations. At the end of each meditation there is a commentary on the corresponding Mass of the Missal. The book is illustrated with full page reproductions of photographs of famous paintings or statues of our Lady. Pp. 237. Cloth \$3.00. Paper \$1.50.

Religious Life. *Life of Courageous Souls.* Extracts from Meditations and Conferences of the Very Rev. James Alberione, S.S.P., S.T.D., to the Religious of his Five Congregations. Compiled and translated from the Italian by the Daughters of St. Paul. This is an excellent introduction to the religious life and a notable contribution to vocation literature. Pp. 107. Cloth \$2.00. Paper \$1.00.

MESSRS. M. H. GILL & SON, 50 Upper O'Connell Street, Dublin, Ireland.

The Story of the Hospitallers of St. John of God. By Norbert McMahon, O.S.J.D. In the United States this order of brothers dedicated to serve the sick poor is little known. Yet they have a tradition and history of heroic achievements in many parts of the world which only God can reward. How many martyrs of charity have died in their ranks we shall know only on the last day. During the civil war in Spain, ninety-eight Hospitaller Brothers were brutally massacred by the Reds out of hatred for religion. Yet despite their heroic achievements, their history is one of great trials and much persecution. More than once the order was all but extinct, only to rise again more vigorous than before. Perhaps their greatest trial came from the Holy See itself. Four days after his election, Pope Clement VIII published a bull which took from the Hospitaller Brothers their status as a religious order. The brothers were deprived of their three vows of religion. They were to serve the sick in the hospitals as lay nurses under obedience to the local bishop. But Divine Providence watched over them. Today, after four-hundred years of existence, they have 209 houses, almost all of them hospitals, and 2,464 religious. You will want to read all about these athletes of charity. Pp. 187. 16/-.

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The Three Degrees. *A study of Christian Mysticism.* By Conrad Pepler, O.P. A knowledge of mysticism can be very useful to all who lead an interior life. For the director of souls it is at times necessary.

Father Pepler offers a brief but sound introduction to this most difficult subject and does so in language which the modern reader can understand. Unless you are already an expert in mystical theology, you can learn much from this little book. Pp. 256. \$3.50.

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P. J. KENEDY & SONS, 12 Barclay Street, New York 8, New York.

Autobiography of St. Thérèse of Lisieux. Translated by Ronald Knox. When *L'Histoire d'une Ame* first appeared, it had been edited to suit the canons of that day. The editing consisted in changing the chronological order, omitting about one fourth of the whole, and making many changes in the text. All these editorial changes have now been eliminated, and we have the manuscript as it left the pen of the saint. It is this reconstructed manuscript that Father Knox has translated for English readers. In its light the heroic virtues of St. Thérèse are more brightly illumined, and we get a better and a truer picture of the saint. Pp. 320. \$4.50.

THE MESSENGER PRESS, Carthagen, Ohio.

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Valiant Heralds of Truth. Pius XII and the Arts of Communication. Compiled with a Commentary by Rev. Vincent A. Yzermans. The most authoritative source for a Catholic philosophy of the communication arts is our Holy Father, Pius XII. He has written and spoken on this subject frequently, and the compiler has gathered all these utterances between the covers of one volume. Pp. 201. \$3.75.

Christian Perfection and Married Life. By J. M. Perrin, O.P. Translated by P. D. Gilbert. To show how perfection can be achieved in the married state is the purpose of the author. Marriage counselors, directors of Cana conferences, and priests engaged in the ministry will find here much valuable material. Pp. 92. \$1.95.

A Father Faber Heritage. Selections from the Writings of Rev. Frederick William Faber. Edited with an Introduction by Sister Mary Mercedes, S.N.D., de Namur. Father Faber of the Oratory was one of the outstanding spiritual writers of the nineteenth century, and one who achieved a notable measure of well-deserved popularity. To acquaint the present generation with his classic writings and to arouse their interest "to explore the complete works, most of which are still available in the larger, well-stocked libraries" is the purpose of this anthology. Pp. 368. \$4.75.

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Sacred Doctrine. An Introduction to Theology. By Edwin G. Kaiser, C.P.P.S. Theology is a subject of interest and importance to all religious. Yet many have little opportunity to study theology formally and so learn at first hand what theology is. In this volume the author explains very clearly "the nature and concept of theology, the sources of theology, and the method in theology." Pp. 344. \$4.50.

Freud and Religion. A restatement of an old controversy by Gregory Zilboorg, M.D. This is number three in the "Woodstock Papers," edited by John Courtney Murray, S.J., and Walter J. Burghardt, S.J. Pp. 65. Paperback 95c.

Readings in Sociology. Selected with Introduction and Commentary by Gordon C. Zahn, Ph.D. The purpose of this book is "to supplement a text by providing illustrations or 'discussion pieces' dealing with a few major concepts" of sociology. It is for the use of Catholic students in an introductory course. Pp. 297. Paper \$2.25.

SHEED AND WARD, 840 Broadway, New York, 3.

Priest on Horseback. By Eva K. Betz. This is an historical novelette whose hero is a Jesuit priest, Father Farmer. He is buried in St. Joseph's Church, Philadelphia. The author draws a vivid picture of life in the American colonies of New Jersey and Pennsylvania before the Revolutionary War. Pp. 160. \$3.00.

Saints and Snapdragons. By Lucile Hasley. If you have read *Reproachfully Yours* and *The Mouse Hunter*, you will know what a treat awaits you in this latest Hasley book. If you have not, this one will introduce you to humorous writing which not only entertains but gives food for thought. Pp. 214. \$3.00.

More Stories from the Old Testament. By Piet Worm. In this lavishly illustrated Bible history, many of the pictures in full color with rich gold predominating, the artist covers the period from Joseph to the Prophets. Children will be delighted with this book. Pp. 120. \$3.00.

Mary. By Sister Mary Jean Dorcy, O.P. Pp. 54. \$2.00.

Joseph. By Wilfrid Sheed. Pp. 54. \$3.00.

These two volumes are the first in a new series of "Patron Saint Books" for children. They are elaborately illustrated by Raffaello Busoni. They make a particularly appropriate gift for children named Mary or Joseph and a useful gift for any child since devotion to Mary and Joseph is so fundamental.

Questions and Answers

[The following answers are given by Father Joseph F. Gallen, S.J., professor of canon law at Woodstock College, Woodstock, Maryland.]

—35—

Does a religious who is elected brother general have the right to refuse the office?

Offices in religion are conferred either by the appointment of a superior, with or without the advice or consent of his council, or by election. (a) **Offices conferred by appointment.** A religious is obliged to accept such offices, e. g., to be local superior or master of novices, unless the constitutions give the right to refuse the particular office. Such a provision is practically never found in the constitutions of lay institutes. The competent superior may also command this acceptance, even in virtue of the vow of obedience. The reason is that such offices, in the same way as the minor employments and duties, are contained in the constitutions, are necessary to the purpose of the institute, and consequently are within the field of the authority of superiors. The religious may represent any solid reasons that in his considered and prayerful judgment exist against the appointment. (b) **Offices conferred by election.** The same reason for the obligation of acceptance applies to these offices; but the question is complicated by canons 175-176, §§ 1-2, which demand acceptance for the completion of an election and therefore give everyone the right to refuse an elective office. It is evident that these canons do not exclude the privation of the right of refusal from other legitimate sources; and it can be argued that this privation exists from religious obedience, i. e., an election constitutes the will of a competent superior for a religious; and the latter is consequently obliged to accept the office by religious obedience. The general chapter is the highest superior and authority in the congregation

and by its vote has imposed on the subject an office that is within the constitutions and purpose of the congregation. The conflicting general principles render the answer to the question doubtful from the general principles of law, i. e., it is only probable that a religious is obliged to accept an office conferred by election and therefore in fact he would not be obliged. There can be an obligation to accept an elective office from an express declaration of the particular constitutions. Many constitutions approved by the Holy See contain such a provision. The Holy See and the chapter itself, since it is the highest superior and authority in the congregation, may command a religious to accept an elective office. (Cf. Wernz-Vidal, *Ius Canonicum*, II, De Personis, 327, note 51; Goyeneche, *Quaestiones Canonicae*, I, 172)

—36—

Pictures frequently appear in the newspapers and in books of priests saying Mass. In many of these the priest has his extended hands outside his body and sometimes almost over his head. Is this the correct way of making the gesture of the extended hands?

No. The rubrics clearly forbid the extended hands to be held beyond the height or beyond the width of the shoulders. The *Ordo et Ritus Servandus in Celebratione Missae*, V, 1, states: "... the tips of the fingers are not to go beyond the height nor the width of the shoulders, and this is to be observed in every extension of the hands before the breast." The same rule is enjoined in the *Caeremoniale Episcoporum*, XIX, 3.

—37—

What instructions should we give the children on the manner of receiving Holy Communion?

O'Connell, *The Celebration of Mass*, 386, explains this matter very well. "It will greatly help the priest if the communicants have been previously well instructed on how to receive Holy Communion (i. e., to hold the head erect, neither bowed nor thrown back, the mouth well open, the tongue slightly protruding and resting on the lower teeth, the eyes lowered or closed) and on the use of the Communion plate (to hold it under the chin and horizontally, to pass it quickly immediately after having received Communion and without tilting it, etc.)." Others would add, however, that the communicant should be instructed never to snap at the Host nor to thrust his head or tongue forward as the priest is about to give him Communion.

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